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Religious Communications.

For the CHRISTIAN OBSERVER.

Account of the Right Honourable the Lady MARY VERE, *Relict of Sir* HORACE VERE, *Baron of Tilbury, who died the 25th December, 1671, aged 90 Years; extracted from the Sermon preached at her Funeral by that learned and pious Divine the Rev.* WILLIAM GURNALL, M. A. *of Emanuel College, and Pastor of Lavenham, Suffolk.*

Nobilis genere, sed multo nobilior sanctitate.

ALL who knew the Lady VERE esteemed her to be a Christian indeed. Truly if we may not think so of her, we shall be at a great loss to find such characters, by which we may judge any at all to be so.

Her parentage was high and ancient on both sides. By her mother's side she sprang from the chief of the *Throgmortons* family; and by the father's, from the ancient family of the *Traceys*, at Todington, Gloucestershire. She was the youngest of fifteen children, born on the 18th of May, 1581. Her mother died three days after she was born, and her father when she was but eight years old. Thus soon was she an orphan; but indeed they only are orphans who have no Father in heaven. *When her father and mother forsook her the Lord took her up.* The frequent experience she had, all along her life, of God's most tender care over her, led her to chuse this for her motto, which is found written by her in the front of most of the books in her closet, "GOD WILL PROVIDE." She took much delight in speaking of one of her ancestors, as one of the greatest honours to her family, *William Tracey*, of Todington, Esq. who for the sound profession of his faith, made by him in his last will, was after his decease condemned to have his body taken out of the ground and burnt. She was twice married, first to Mr. *William Hobby*, at nineteen years of age, by whom she had two sons who were religiously educated by her. The happy fruit of her care she reaped in their pious deaths; for they both went young to heaven, the younger dying in his fourteenth year, and the elder, who was much admired for his parts and loved for his piety, in his twenty-third. Her second husband was Sir *Horace Vere*, afterwards Baron of Tilbury, a noble and excellent person, whose personal achievements in the field ennobled him more than the high blood he borrowed from his ancestors. But his piety gave him a still higher character. By the other he got *a great name like unto the great men that are in the earth*: by this he obtained *a good name*. He was one who could wrestle with God, as well as fight with men, and may be thought to have got his victories upon his knees in the closet, before he drew his sword in the field. His good lady would say, she honoured him for his valour, but most, for the grace of God which shone in him. Thus did she shine by the rays of her husband's excellencies; but not with these only, for she had radiant beams of her own by which she cast like honour on him*. But to pass

* Archbishop Usher in writing to the Lady Vere, about forty years before her death, uses these expressions. "The thing that I have most admired in your noble Lord, is, that such lowliness of mind, and such an high pitch of a brave spirit should

by all her secular prerogatives, we shall now present her to you in some of her spiritual excellencies. These, indeed, give the intrinsic value to a person. He that would take the true measure of a man, must not measure him with the vantage-ground he stands on. I may say of this gracious Lady, what Nehemiah said of another noble person in his time: She was *a faithful woman, and feared God above many.* Some are so prodigiously wicked, that they seem to have wedded the vices of many others. But this good Lady may be said to have collected the excellencies of many other Christians. In her you might have seen those various graces which grow to an eminency but singly in others, met altogether in one knot. I shall speak of a few:

1. *The fear of the great God* was very great in her: wonderfully tender was she of offending him. She hath been often heard to say, and that solemnly, "O, I would not sin against my God." She professed that she dreaded hell most as a place where God was blasphemed; thus dreading the sin more than the fire of hell.

2. *Her zeal for the worship of God* was eminent. She was careful to fill those livings which were in her gift with able and faithful ministers, and she gave them countenance and encouragement in the Lord's work, without sparing her purse to do it. She constantly attended the public worship of God, so long as he vouchsafed her health: yea, she did not only attend herself, but was careful that her family should do the same: They that would not serve God were no servants for her. She was no less devout than constant at public worship. She durst not trifle with holy things; which made one say of her, that this lady would make one believe that there is a God indeed. As for the Sacrament of the Lord's Supper, so dismally neglected by many, her desires were most ardent to partake of it frequently: she durst not, she said, neglect one opportunity of enjoying this sacred ordinance. And oh, how intent was she in preparing for it! The whole preceding week was taken up by her for that work, in which she would always have a private fast with her family, or a secret one in her closet. Was not this one that meant to go to heaven in good earnest? But let us follow her from the church to her own house, and we shall find that she brought her religion and devotion home with her, and did not leave them in her pew behind her, till she returned to it again the next sabbath. Some can honour God Almighty before their neighbours on the sabbath, but care not to commune with him at home all the week after. But if ever any private dwelling might be called a sanctuary, her house was such. There you might find her and her family, twice every day, upon their knees, solemnly worshipping the great God. There you might see them, humbly sitting at his feet to hear his most holy word, concluding constantly their evening service with singing one of David's Psalms. What strangers soever were present, there was no putting by the worship of God to a more convenient season. On the Lord's day, you might hear the sermons preached in public repeated to the family, the servants called to give an account before her of what they remembered, and the high praises of God sounded forth by the whole family together. And after supper, you might hear the servants in their room, exercising themselves in the same heavenly duty of singing psalms. Again, follow the good Lady up stairs, there you would be sure to find her, twice

be yoked together and lodged in one breast. And on the other side, when I reflect upon you, methinks I understand that saying of the Apostle better than I did; that *as the man is the image and glory of God, so the woman is the glory of the man;* and to your comfort let me add this, that if I have any insight in things of this nature, or have any judgment to discern of spirits, I have clearly beheld engraven in your soul, the image and superscription of *my God.*"

every day, shut up some time in her closet, which was excellently furnished with pious books of practical divinity. Here she redeemed much time in reading the Holy Scriptures and other good books. Here she poured out her devout soul, with such fervour of spirit in prayer, as sometimes could not be hid from those her maidens, who at any time, drew near her closet door: and every night she would herself pray with her maidens, before she went to bed. And now is it any wonder she grew so rich in grace, when she so constantly improved the means of grace, and had so many ways to bring her in spiritual gains?

3. *Her love to God* made itself evident, by several marks, to be of a high degree. *First*, by the mournful complaints she would make that she could love God no more, the reason of which indeed, was, because she loved him so much: therefore she thought she loved him so little, because she knew she could never love him enough. *Secondly*, by her vehement desires to be gone hence that she might be with Christ. Most Christians are prone rather to linger too much here, than to be too hasty of going hence; but this gracious Lady knew so much of heaven, as made her stay here tedious to her: the earnest desire of her soul was, *Come, Lord Jesus, come quickly*. She found to her great grief that she could not serve God here as she would, and therefore did wonderfully complain she was unprofitable; and the sense of this did still encrease her desires to be, where all her infirmities would be cured, and where she knew her ability would fully correspond to the height of her desires to serve and glorify her God. *Thirdly*, by her love to the Saints who are born of God, and have his lovely image stamped upon them. A man may love the child, and not love his father; but he cannot love him because he is his child, and because he is like his father, but he must needs love his father. This good Lady then was doubtless a great lover of God himself, because she had so dear an affection to his children. She did not praise the dead saints and persecute the living. She did not pretend love to those that lived far from her, but she shewed kindness to them that lived near her. She did not factiously love some of one party, and reproach those of another. In a word, whereever she saw any thing of God her love was drawn out towards them; and she had the most love for those that discovered most of God. She loved them so as to delight in converse and communion with them. As for the faithful ministers of Christ, few ever exceeded her in loving and honouring them; and she professed that the great love and high esteem she had for them was for their dear master's sake, whose ambassadors they were.

4. *Her works of charity* were remarkable. Her charity was very large. Our trees yield their fruit but once a year; but her charity was dropping fruit all the year round. In many ways it diffused itself. She had silver for the moneyless, aliment for the hungry, medicine for the sick, salves for the wounded. Abundance of good she did this way in town and country. If her servants knew of any that were in a great need, and did not tell her of it, she would be very angry with them. It happened that an honest poor neighbour died before she knew he was sick, for which being troubled, she asked her servant, whether he had wanted in his sickness, saying with some earnestness, *I had rather part with my gown from my back than the poor should want*. She was also secret in giving. She did not give her charity, as some throw their money into a bason at a collection, so that it rings again; but it fell like oil into a vessel, without noise. Her self-denying spirit in all this is likewise to be noted. She was no merchandiser. She never thought to purchase land in heaven with the money she gave on earth. She was no mer-

chant to sell her charity, but a faithful steward, acknowledging that what she gave was not her own but her Lord's money. She was, notwithstanding all her charity, carried out to a crucified Christ, desiring to be found alone in him and his righteousness, as earnestly as if she had not done one good work in all her life.

5. *Her sincerity.* This was as her under garment which she wore nearest to her. Her holy walking was uniform. Her religion was not like a drift snow which lieth thick in one place, and leaves the ground bare in another; but one part corresponded admirably with another: an happy symmetry appeared in her whole course towards God and man; abroad, and also at home among her domestic relations. Few have had an higher testimony for piety from those that have lived near and long with them, than she hath from all that dwelt under her roof. She gave her friends great freedom in speaking to her of what they saw amiss in her, for she would say, *'Tis a great mercy to be convinced of any sin.* Another proof of her sincerity was, that her faith was wont to be strongest, when death appeared nearest. A little more than a year ago, she fell into a long swoon, which lasted about half an hour, without any hopes of recovery: but as soon as she came to herself, she said, *I know my Redeemer liveth:* and being conveyed to her chamber, she said again, *I know whom I have trusted.* The hypocrite's hope commonly lesseneth, as death grows nearer; and commonly expires before the man himself doth.

6. *Her humility.* This we may call her upper garment, with which she strove to hide her other excellencies, though their beauty was made the more conspicuous and amiable by casting this veil over them. How meanly did she think of herself! She saw not how her own face shone while others beheld and admired. Ever complaining she was useless and unprofitable and did no good, she never spake of her perfections, but frequently of her imperfections and unworthiness. How easy of access for the meanest to come into her presence! How affable, courteous, and lowly to the poorest! The law of kindness was ever on her tongue to her servants, or to whomsoever she spake.

During her last sickness, her pains were strong, but her patience stronger. Never was she heard to mutter, or utter any repining word; but justified God in all his proceedings with her. Yea, more, she was much occupied in admiring and blessing God for his mercies in her acutest pains and greatest agonies. How doth this blessed soul now sound forth the praises of God in heaven, who could sing them so sweetly while these sharp thorns were at her breast, and could keep her heart in tune for this high note, in her greatest bodily pains and dolours? She was not without assaults from Satan: it were strange indeed if he should not have *considered* this precious servant of Christ, and not offered at this time some disturbance to her, whom he had found so great and old an enemy to him, and his kingdom of darkness. But he came only to be beaten back with shame, and to add more trophies to her former victories over him. The last words which I found were spoken by her, before a sleeping lethargy, which in two days carried her off the stage of this life, seized on her poor spent body, were, *How shall I do to be thankful? How shall I do to praise my God?* Thus she ended her life, in the exercise of that duty, which was to be her constant endless work in that life into which she was now entering.

A few reflections are here added by the pious preacher.

Let us all be stirred up, he says, to give God the praise of those his graces, which he so abundantly poured into this elect vessel. Her light hath shined very radiantly before most of you. Think it not enough to go home and say, she

was a precious Christian indeed; but as your eye passeth through the air, and stayeth not till it reach the sun, so let your thoughts not stay to admire her perfection, but pass beyond her, and fix upon God the donor of all these good gifts, who filled such a poor earthen vessel with so much of his heavenly treasure. Let us bless God also who hath so happily finished her course. How much more than for any earthly good, should we be thankful, to see any of our godly friends carried safe to the end of this great journey, and landed at their heavenly father's house; not recovered from a sickness, which is but an adjournment of death, but to have shot death's gulf, and to be set everlastingly above it.

Let the excellencies that were in her shame our deficiencies. How may her knowledge in the Scriptures shame the ignorance of many of us! Her awful fear of God, the little reverence we have of the divine Majesty! Her zeal for God, our coldness! Her reverence in the worship of God, the rudeness of many! Her charitable spirit and large heart, the narrow and selfish spirits of such as, like the hedgehog, wrap themselves up in their own soft wool, and turn out bristles to all others! How may her humility, which hid so great excellencies in her from her own observation, put them to the blush who are puffed up with their poor pittance of graces, and much more those who are swelled with a fancy of having that which none can see they have! How may her patience under great afflictions reproach the murmurings of many, when they feel but a little smart from a gentle correction! To many then that mourn for her loss, I would say, *Weep not for her but for yourselves*, that you are so unlike her.

Let the high measures of grace to which this servant of God attained, encourage all weak Christians. You see how high she got in godliness. Tread in her steps, and, by God's blessing, though thou mayest not come to her pitch here, yet thou shalt have far more than now thou hast. She did not grow thus rich in grace with idleness and sloth, but by God's blessing on her diligence in the use of means. She did not become so eminent by proudly thinking herself so to be, but by humility and poverty of spirit. Many would have been better, if they had not thought themselves better than they were.

Let those who are privileged with high birth learn, from this Lady, the best way to make the tribute of honour to be cheerfully paid them. Take but the same course with this Lady and her noble Lord, and you shall obtain it. Labour to be good, and to do good: be not afraid or ashamed to be religious: and then you shall be honoured by all but by those who refuse to honour God himself. I do not clear those of sin who do not give the honour due to his title and place, even to him that is unworthy of them; but those whom God has placed high in dignity above others should shun all that may lead their inferiors into this temptation. How can he complain of others denying him honour, who, by his own profaneness and wickedness, casts more dishonour on himself than any other can do? To be dishonourable is as much worse than to be dishonoured, as sin is worse than affliction. The good and pious are sometimes dishonoured by the wicked, even for that which is their highest honour; but it is sin and wickedness alone that can make a person dishonourable.

S.

To the Editor of the Christian Observer.

If you think the following remarks on our translation of an expression of St. Paul, worthy of a place in your Miscellany, they are at your service.

In our Translation of the Scriptures, we find St. Paul speaking of himself in these words,—1 Cor. iv. 4. "For I know nothing by myself, yet am I not hereby justified; but

he that judgeth me is the Lord." In the original, the words are οὐδὲν γαρ εμαυτῳ συνοιδα, &c. which in the Latin versions are rendered (and I believe generally) "Nihil mihi conscius sum." Commentators also give a meaning to the words of the Apostle, which the phrase employed in our translation, "know nothing *by* myself," does not, according to our present use of the words, by any means convey. They represent the Apostle's meaning to be this, that he was not conscious to himself of any allowed sin, for which he should be condemned by his Judge. And that this is really the meaning of the original, those of your readers who are acquainted with the Greek language will at once admit.

Now, from the acknowledged ability and fidelity of our translators, it might be a fair presumption, that they intended to convey a similar meaning by the words, "know nothing *by* myself," though these words in their modern use, express a different idea. But the following passage from *Hooker*, seems to prove that this phrase, at the time when our translation was made, really meant what it does not commonly mean *now;* and that to know any thing, *by ourselves*, or *by* any other person, was then of the same signification, as to know any thing *against* ourselves, or *against* any other person. At least it will be allowed, that Hooker employed the phrase in this sense. In his Sermon on Justification, 7th section, his words are, "If we could say we were not guilty of any thing at all in our consciences, (we know ourselves far from this innocency; we can not say, *We know nothing by ourselves;* but if we could) should we therefore plead not guilty before the presence of our Judge?"

Now it is perfectly clear that, in Hooker's intention, *to know nothing by ourselves*, is of the same import as to be innocent; to be not guilty of any thing at all, in our consciences.

Other authorities from writers of that date, might, I presume, be supplied: but *this* perhaps, alone, may be sufficient in your judgment to establish the point in question. I have been told that, in some of the northern counties of England, it is *now* common to say, *they know nothing by such a person;* when it is meant that they have nothing to accuse him of. If this statement is correct, some of your readers may perhaps be able to confirm it from their own knowledge.

Having found several intelligent persons, who, ignorant of the obsolete meaning of the phrase, had affixed to the words of the Apostle an idea very different from that which the original language conveys, and which our translators also meant to express,—while I have met with others, who, on referring to the Greek, were at a loss to conceive why the words should be *so* translated,—I thought these remarks might not be entirely useless.

Will it be necessary to add, that this interpretation does by no means favour any opinion man might entertain of his own righteousness? The Apostle, let it be remembered, when he says that he knows nothing against himself, is not speaking of his having fulfilled all moral righteousness, and exactly performed all his duties. In this sense, doubtless, he, who called himself the *chief of sinners*, would acknowledge that he was "far from this innocency," and that he could *not* say he knew nothing against himself. But he is speaking of his consciousness of *sincerity*, before God, in his Christian profession and in the discharge of his apostolical functions; a consciousness which he frequently avowed; and which surely was quite consistent with the most humiliating views of his own unworthiness.

M. R.

To the Editor of the Christian Observer.

SINCE writing the remarks on 1 Tim. vi. 10, (inserted in the Christian Observer for January last,) I have examined Parkhurst's Lexicon under

the article ὁ; and find the first explanation given is, "the, that, this." He cites several passages in the New Testament, in which the article is rendered by the relative pronoun *this* or *that*. Blackwall, in his "Sacred Classics defended," p. 94, takes notice of the same use of the article, both by sacred and profane writers. From these considerations, and from no objections being made in the Christian Observer, I apprehend it may be concluded, that the criticism which I proposed is considered admissible. C. L., in the Number for March, shows another way in which the difficulty, attending the common translation of this passage, may be removed; and the reader has his option which rendering to prefer, or whether to unite both. If any material objections to what has been proposed do exist, the communication of them will be acceptable to

H. T.

To the Editor of the Christian Observer.

Your readers are much indebted to your correspondent B. T. for many valuable observations on preaching intelligibly. There is one thing, which he has mentioned, upon which I wish he had enlarged: it has long appeared to me very important towards producing that desirable end. It is simply this—that *method* should not only be *observed*, but *announced*, in our discourses, so far at least, as relates to the general heads*. Those who have not made the experiment, by conversing with the poorer and more common class of hearers, and endeavouring to ascertain what they know and recollect of the discourses which they hear, would be surprized to find how much better they will understand a sermon, and how much more of it they will bring away with them, when the preacher has distinctly mentioned two or three general heads, and has announced his transition at the time, from one to another; than where his method, however judicious, and by himself scrupulously observed, has been concealed: and this, even though his style shall have been unexceptionably plain, and each sentence, taken by itself, sufficiently intelligible. The first fifteen years of my ministry, Sir, were devoted to a village congregation, among whom I had the fairest opportunities of "using both public and private monitions and exhortations, as well to the sick as to the whole*;" and there I learnt the importance of what I am now recommending. The plan, it must be confessed, often appeared, in the study, to be stiff and formal, and to present only a cloying and disgusting sameness. But this idea generally vanished in the pulpit, when the attention of the congregation became fixed and visible; and whenever the temptation to deviate from the usual method was too strong to be resisted, the ensuing week generally discovered the effect to have been unfavourable: little or nothing was retained of the *Essay*, where much would have been quoted from the *Sermon*. It is not so easy a matter as some may imagine, for a clergyman entirely to divest himself of the scholar in his compositions, and descend to the capacities of the lowest of his hearers: but if his Divine Master's injunction be duly impressed upon his mind, "Feed my sheep," "Feed my lambs," he will see and feel the importance of making the requisite sacrifice.

The common people like the good old custom of having the text given out *twice*, and it is always proper, though not always observed, that a convenient pause should be allowed between the conclusion of the prayer before sermon, and the giving-out of the text. I have frequently known the text announced, and in some instances, twice, before the congregation has been properly seated, or stillness restored after the change of posture. The late Mr. Milner of

* These, according to the best recommendations, should be usually *two*, but should seldom, if ever, exceed *three*.

† Ordination Service.

Hull, used to inculcate the simplest method of giving out a text, as the best. To illustrate this, and expose any attempt at novelty of manner, he would tell us of a divine, whom he once heard, who, instead of announcing his text in the usual way, began with observing to his hearers, that—"A very interesting caution, which he meant to make the groundwork of the observations, which he should then bring forward to them, was to be found on sacred record, in the 12th verse of the 10th chapter of the Apostle Paul's former letter to the church of Christ in the populous and polite city of Corinth."—Such affectation, (for it hardly deserves a gentler name) it is to be hoped and presumed, is very uncommon. May it ever remain so!

Φιλοπλωχος.

To the Editor of the Christian Observer.

THE Christian Observer, in reviewing "The Principles of Religion, as professed by the Society of Christians usually called Quakers," appears to want information on a few points, which the author is willing to give, without entering into any controversy on subjects on which they may differ in opinion.

The first doubt or question stated is, how far the work is accredited by the Society whose principles it represents. To this it may be replied, that there is a meeting in London, consisting of ministers and elders, to which the revisal of Publications, relating to the principles of the Society, is committed. The book reviewed was revised by that meeting, and allowed to be printed without a dissenting voice. To this it may be added, that the work has so far met the approbation of the Society, that two editions of it have been printed in England in the course of nine months. It has also been reprinted in Ireland and in America.

The next doubt, after giving a quotation from the book, is expressed in the following words: "If by these expressions our author only meant to condemn a superstitious dependence on the letter of Scripture, independently of that holy Spirit by whose influence alone it can be understood and rendered effectual, we find nothing to disapprove. But if," &c.

To this the author replies, that nothing more was meant than is here stated: nor did the Society ever set up the dictates of the Holy Spirit, in opposition to the Scriptures, which they considered as proceeding from it. In proof of this assertion, take the following quotation from Barclay's Apology, prop. iii. sec. 6. "We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil." When this supposed "master-error of Quakerism" is found to have no existence but in misapprehension, perhaps the Christian Observer will think it possible, that some other supposed errors of the Quakers have no more existence than this which is here mistakenly imputed to them, and is even considered as their master-error.

References to the particular books, from which the quotations from Calvin, &c. were taken, are intended to be given in the next edition of the work.

The Christian Observer has overlooked a passage in the book under review, or he would not have asserted that John iii. 5, was unnoticed by the author. The following quotation from p. 109 of the first edition will show the mistake, "Even water, as well as fire, is sometimes used figuratively." To "be born of water and the spirit*," has been considered, and we think rightly considered, by some who believed in the propriety of water baptism, as figurative an expression as being baptized with the Holy Ghost and with fire.

Another explanation appears to be due to the Christian Observer

* John iii. 5.

and to the public. The Quakers have no objection to relieve the distresses of those who suffer by the death of their relatives in war, when such cases of distress are brought fairly before them. But in the fund raised for this professed purpose, the view seems to be as much to encourage war as to relieve distress; besides there are many applications of the Patriotic Fund which are totally unconnected with any case of distress, and in contributing to which the Quakers would violate their testimony against war. This is the ground of their objection, and not because the sufferings are in consequence of war. To refute this idea, it is only necessary to appeal to their late subscriptions for the relief of the sufferings in Germany, in consequence of the war carried on in that country.

After giving the above information, the author, consistently with the intention already expressed, declines entering into any thing like controversy on points respecting which the Christian Observer and he must be supposed to differ. He will therefore conclude with acknowledging his obligation for the personal respect with which he is treated; and with expressing a hope, that the Editor of the Christian Observer, will, with his usual justice and candour, give these explanations a place in that valuable publication.

H. T.

LETTER TO A YOUNG CLERGYMAN.

NO. III.

ON PREACHING SERMONS COMPOSED BY OTHER PERSONS.

DEAR SIR,

You complain of the difficulty of making sermons, and ask me whether you may not make use occasionally of the printed discourses of some of our eminent divines. You request me at the same to give you some directions respecting the composition of sermons, which may both assist you in writing them and also render them more useful to your parishioners.

I cheerfully reply to your request, because I trust you are sincerely and earnestly desirous of acting rightly, but you must not think me harsh, if I absolutely refuse you the indulgence of ever preaching, except in cases of the most particular necessity, any sermons but those of your own composition. Few things have had a worse effect upon the character of the clergy, or more impeded the progress of real religion, than the practice of preaching the sermons of other persons. This practice, I suppose, has always prevailed in some degree, in a covert manner, since the custom of reading sermons prevailed.—Indolence, and the difficulty of composing which many persons experience, would naturally introduce it. But the unguarded recommendation of Addison has removed in a great degree the scandal of it, and given it a baneful sanction; so that now the practice is not unfrequently avowed and justified as proper and even laudable; nay I have heard of some clergymen who have made a merit of their never having the assurance to obtrude their own feeble and crude performances upon their audience. The recommendation of Addison, to which I allude, is contained in No. 106 of the Spectator, where, after the practice of Sir Roger de Coverley's chaplain is described, who had a list of the sermons of our eminent divines ready drawn up for the course of a whole year's preaching, the following remark is added; "I could heartily wish that more of our country clergy would follow this example, and, instead of wasting their spirits in laborious compositions of their own, would endeavour after a handsome elocution, and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people." That it would be more easy to themselves I readily agree. And to make

it still more easy to the clergyman, I would suggest that another person might be employed to write out the sermons selected. Indeed, I remember a schoolmaster at one of our Universities, who gained a very comfortable livelihood by such an employment of his time. Nay it may be made still more easy, for where a gallery does not obtrude itself too near the pulpit, a volume of sermons may be purchased unbound, and each sermon, being cut out separately, may be transferred without more ado to the sermon case. And even in those unfortunate cases where the gallery is close to the pulpit, Dr. Trusler and Mr. St. John have very kindly laboured to spare the clergy trouble, by printing their sermons in a manuscript form; interspersing blots so conveniently, and erasing words and sentences so advantageously, that the acutest eye will be deceived. There will remain then for the minister only the trouble of selection: and to relieve him in this point, I would beg leave humbly to suggest that this should not be left to the caprice or bad taste of individuals, but that a matter of so great importance should be directed by the highest authority. A committee of Bishops and eminent clergymen might be chosen, who should select from the best masters an annual course of sermons on the most useful subjects, both for the town and country, and these alone should be permitted to be preached. It is obvious that such a system of general instruction would put an entire stop to the enthusiasm, heresy, and nonsense, which are now delivered from many pulpits, besides possessing advantages in other respects incomparably superior to those of the present mode. There would then remain for the clergyman, only the task of acquiring that "handsome elocution and all those other talents that are proper to enforce what has been penned by greater masters." And to acquire these, proper reading masters would be indispensable, whose certificate of the accomplishments of our young divine should be as necessarily required by the bishop previously to ordination, as the testimonial of the College. And here I would remark, that these places of reading masters or professors, as they might be termed, would be admirably filled by decayed actors, duly licensed for that purpose. The office of a clergyman would thus be most commodiously freed from all trouble, and require neither talents, nor learning, nor experience, nor knowledge of divinity. A tolerable voice and good delivery would be the principal requisites for a preacher of the Gospel.

But to be serious: there is something, I allow, very specious in the idea of the utility which would be derived from the delivery of an excellent discourse, even though composed by another person. It therefore deserves our careful examination, especially as the subject necessarily involves the important consideration of the true causes of the efficacy of preaching. The fallacy of such an idea lies here, that the utility of preaching depends on other causes, besides the excellence of the sermon.

If the benefit of preaching rested solely upon the goodness of the composition, the strength of the arguments, or the eloquence with which they were displayed, it would be necessary only to deliver the best sermons which have been composed. And here, for argument's sake, let those be selected which have already been the most eminently useful. The experiment has often been tried, but has not been attended with success. The eloquence which before carried away the whole congregation has lost its inspiring effect, and the reasoning which irresistibly brought conviction home to the conscience, is heard without emotion. The harp is indeed the same, but the hand of the player is changed. An indifferent preacher, if a truly pious man, with a far inferior discourse of his own composition, will produce a much greater effect.

In enquiring into the causes of this, we may remark one of a natural kind, another of a higher origin. The natural cause is to be found amongst the general causes of efficacy in persuasion.

Mankind are not moved entirely by the soundness of the arguments set before them even though illustrated by eloquence. The opinion which they have formed of the character of the speaker, particularly of his sincerity and integrity, will possess an influence even beyond that of language.

If they conceive that he who addresses them is merely acting a part, or is secretly influenced by some selfish end; or if he appears vain and ostentatious, having in view chiefly the display of his own talents, his harangue may be admired and applauded, but it will make no impression on the heart. Nay the hearers will be disposed to resist the influence of his arguments, to fortify their minds against conviction, to look for fallacies in his reasoning, and to find answers to his positions. On the contrary, the address of a person, of whom a high opinion has been formed, who is looked up to as venerable for his wisdom, sacred for his piety, or dear for his affection to the hearers, though adorned by no graces of rhetoric, will be received with effect. The mind will of itself be disposed to yield to the force of his arguments, will supply their defects, and add strength to his representations, and from this source will the labours of the well known and revered pastor derive a powerful aid. And even in the case of a stranger, the appearance of sincerity and goodness will operate highly in his favour, and give effect to his exhortations.

Now where a minister is really sincere and upright before God, he will spare no pains in promoting the edification of his people. His sincerity will appear throughout the whole of his conduct, and tend to impress his hearers with a disposition to listen to what he says. His sermons will also have been the subject of his earnest meditations and fervent prayers. He will have felt the importance of his subject, and therefore his addresses will come warm from his heart. His eloquence will be the eloquence of nature, which most readily finds access to the heart. His sincerity will dictate a manner in his look, his style, his tone, his gesture, which art cannot counterfeit, and which will make an impression more forcible than the delivery of words however excellent, which are not exactly in unison with the preacher's mind.

Now a great part of the feelings which will so plainly indicate his sincerity, will be derived from the pains and labour bestowed in the composition of his discourse. His mind will have been brought into unison with his subject by much reflection upon it and prayer. It is this unison sympathetically and efficaciously felt by the congregation, which is wanting in the preacher who merely reads what another has written. If he attempt by mere elocution to put on the semblance of it, he will certainly fail, for nothing is so difficult to counterfeit as sincerity. He will overact his part, or will betray himself by some want of uniformity which nature only can dictate. The hearer may not, perhaps, be able to explain wherein he fails, or what is his defect, but it is sufficient that he will feel it.

And this reason will apply also with considerable force to the too frequent use of old sermons of the preacher's own composition. I by no means forbid the sparing use of these, for if they have been made with much labour and pious feelings, those feelings will easily recur again. But whenever they are used, they should be converted as it were, into new discourses, by frequent reading, by correcting them, and by impressing the mind with the importance of their subject. At the same time every faithful minister, who is not absolutely disabled by age or infirmity, should bring things

new as well as old out of his treasury, and thus let his profiting appear to all men.

Besides this general reason for the want of effect which attends the reading of other persons compositions, there is a particular one with respect to sermons of a higher origin. It cannot be expected that the spirit of God will accept the sacrifice which has cost nothing, or bless the discourses which are surreptitiously obtained, and which are employed, probably, because the preacher is too idle, or too much immersed in secular business, or possesses too little of a spiritual mind to compose others. I assign these as the probable causes, because though it may happen that a minister may be so pressed as really to have no leisure for composition, such a case will but rarely occur; and if his mind is engaged as it ought to be in his work, he will be so affected by a sense of duty, and his thoughts be so much engaged about the grand objects of the Gospel, that he will generally have various subjects in store upon which he will be glad and able to speak or write with the pen of a ready writer. There are some indeed, who, I believe, from a false humility, prefer preaching the compositions of others rather than their own; but they ought to know that true humility will never shrink from duty; that their duty is to preach as well as they can, and then to expect that the mercy of God and the charity of men will cover their defects.

I am afraid that it is not sufficiently considered by some clergymen, that if our holy religion be true, and therefore the influence of the Spirit of God only can give success to their labours, his influence cannot be expected where all the means prescribed for its communication are not conscientiously and fairly used. We are told by infallible authority, that he that hath improved the talents entrusted to his care, to him shall be given, and from him that hath not, that hath not improved what has been given, shall be taken away even what he had. How then can a minister of Christ, who does not stir up the gift of God which is in him; who does not take pains to keep his heart in a right frame by constant exercise of the talents committed to him, hope for the blessing of the holy Spirit? To obtain it would be to give the lie to the Gospel.

The time which a minister devotes to meditation and study while choosing the subject of his discourses, and thinking and reading upon it, is perhaps that which is most profitably spent by him. Whilst he has simply the glory of God and the good of his church in view, his diligence in this respect will not fail to be attended with a blessing to his soul. He will continually obtain juster and clearer views of divine truth, and have his mind brought more and more perfectly into an unison with it, so that he will speak as a man who feels what he says, and will appear to be in earnest to his people. The divine blessing will accompany his labours rather as he is upright before God, and truly in earnest, than as he is eloquent.

Having written so largely upon one part of your request, I will take another opportunity to consider the other part. In the mean time,

I remain, &c.

S. E.

To the Editor of the Christian Observer.

ON THE TEMPORAL ADVANTAGES FLOWING FROM TRUE RELIGION.

IT is a frequent mistake to suppose that the advantages of religion are confined to another world, and the preparation for it. Religion, however, has a no less intimate relation to the present life, its beneficial influence affecting the happiness not only of individuals of every temper and disposition, in all circumstances and situations, but of societies and nations. Religion instructs and assists, encourages and animates in the great work of reforming whatever is amiss, and of altering what-

ever conduces to the general unhappiness of mankind. The tendency of it is to make this life not merely a preparation for the kingdom of heaven, but a resemblance and foretaste of it.

I need hardly observe, for example, that it is the tendency of the passions by which men are generally actuated to deceive, enslave, and hurry on to misery and ruin, those who neglect the remedy which God has given us in the Gospel against their too powerful influence. Lust, vanity, envy, anger, impatience, pride, and avarice, like wayward children, torment the breast which nourishes them, and even fill the world with misery. How vast a multitude have been sacrificed, ere they have lived out half their days, to excessive drinking! How many, from the love of luxury and dissipation plunge themselves into poverty, debt, and a prison! Not a few urged by avarice, and lured with the bait of a large gain in prospect, ruin themselves, their families, and perhaps, many innocent and worthy persons! How many, from the peevishness, impatience, or impetuosity of their tempers, are perpetually disquieted themselves, and disquieting all around them! Such are a few of the effects of the tyranny of the passions. Now it is the end of religion to prescribe bounds to these, to correct their evil tendency, and to arm us with power against them. It instructs us to watch against their first emotions, to dread those pursuits and enjoyments which minister fuel to them, and to be perpetually engaged in mortifying our corrupt affections. And thus while in others the lust of the flesh, and the lust of the eye, and the pride of life are gratified, and by gratification encouraged and cherished, the truly religious man is anxiously withdrawing his "affections from the things of the earth, and setting them on the things that are above." He is "dead to the world," and his "life is hid with Christ in God." Religion, by thus bridling the impetuosity of the passions, as well as by imparting elevated views and hopes, is directly calculated to tranquillize the mind in all the varying circumstances of life, even in those which are the most adverse and afflicting.

But here it must be noted that the advantages which have been stated to result from religion, are confined to those who are truly and earnestly religious. Let not those who are contented with a superficial knowledge of the truths of the Gospel, and a still more superficial practice of its sacred duties, vainly imagine they shall obtain peace of mind or exemption from the dominion of tormenting passions. The degree of religion which such possess, often serves only to excite their fears to produce anxiety and irritation, and to fill their minds with a fretfulness and gloom, which extend their influence to all the circumstances of their temporal situation. The principles of the Gospel must be digested in the soul by much reflection, and constant prayer; the hope of future glory must be realized to the mind by frequent meditation; and the power of the Redeemer in his various offices be habitually felt; before the peace of God is shed abroad in the heart.

It may be proper, however, to shew by some examples, how it is that religion is fitted to produce those effects on human happiness which have been ascribed to it. Is any one hurried away with a levity and fickleness of temper, which prevent application to business, and encourage habits of dissipation? Let him embrace by faith the truths of the Gospel, those truths which present to his view the awful realities of the invisible world, the shortness of time, the nearness of eternity, the strictness of the day of judgment, and the worth of the soul. A belief of these truths is surely calculated to make the most giddy sober, and the most dissipated serious.—Is any one, on the contrary, a prey to melancholy ideas which

throw a gloom over every earthly prospect of felicity? Would to God that he knew those glad tidings of great joy which are able, in the figurative language of prophecy, to make the dumb to sing, and the lame man to leap as an hart;—that he understood what treasures of mercy are laid up by God for the righteous; what inestimable blessings are communicated to those who put their trust in God!—Is there a person labouring under a covetous temper, his heart hardened against the necessities and wants of his fellow creatures? What will soften his heart, and produce liberality of mind, if the free forgiveness, the grace and mercy of Christ Jesus do not move him? In the case of the prodigal also, whom the impending ruin of his family is unable to affect, we may perceive the benefit of religion: for religion brings him back crying, "Father, I have sinned against heaven and before thee."

Mark likewise the benefits of religion in times of public calamity, and in scenes of private suffering. Changes and afflictions are incident to all; and how bitterly will they be felt by those who are destitute of the consolations which religion affords. How hard is it, for instance, to bear the loss of property; to have our hopes of a comfortable subsistence for ourselves and our families at once cut off, perhaps, through no fault or defect of prudence on our part; and to be left a prey to want, after the labour of a whole life has been employed, and supposed to be successfully employed, in acquiring a decent provision! How painful to be bereaved of those in whom our life was bound up, a dear wife, an affectionate husband, or a dutiful child, the stay and support of our declining age;—to meet with unkindness, perhaps, in those on whom we had conferred many benefits;—to see ourselves, as we grow older, less and less valued, and losing one after another the comforts of life;—to feel ourselves subject to some fatal distemper, which medicine cannot relieve, and which holds us as prisoners in our houses, destroys our activity, consumes our vigour, drinks up our spirits, and leaves us melancholy and dejected;—to know that we are likely soon to be called away from a family wholly depending on us for support, and consequently left dependent on the precarious bounty of strangers, or exposed to all the miseries of poverty! Now is not religion beneficial, if it will alleviate these calamities? Can its value be described, if it will enable men to bear such evils as these with patience? In such cases religion alone promises a resource to the sufferer. Wealth itself becomes disgustful under many of these circumstances, and the heart turns with aversion even from the most favourite pursuits. But let religion in all its sovereign power be felt, and mark the effect which it will produce. It will instil patience, teach submission, lighten the burden, communicate support, and endue with strength. It will teach the sufferer to look at joys which never fade, at a portion which is never to be taken away, to an Almighty God, and to a wise and beneficent Father. Faith and hope will concur to support him, while they shew him a better world to come, where all tears shall be wiped away from the eyes, and all things shall be made new.

How different are the prospects of that man, who having passed his life without religion, comes at length for the first time, when on his dying bed, seriously to consider, that all he has heard of the righteous judgment of God against sin may possibly be true: nay that it probably is true. How melancholy and distressing must his reflections be when in such a state as this he looks into the invisible world; considers what might have been gained in it, and what may now be dreaded; how dreadful the loss of the soul; how intolerable a ruin that is for ever and ever! Keenly will he then feel that religion might have been not only the repose of a

dying bed, but its consolation and joy.

But religion is attended with beneficial effects not only to the individual who practises it, but to all who are placed within the influence of truly religious persons. *Children* of a pious parent will have their minds stored with useful instructions, will be guarded from the influence of evil passions, will be saved from many a hurtful lust, and many a pang of remorse, and will reap an abundant harvest of prayer; if pious, they will be dutiful and affectionate, for piety will make them mindful of their obligations, and will strengthen by the tie of duty the bond of natural attachment. *Servants and masters* who truly fear God, will live in mutual confidence and peace. Angry passions will not disturb the peace of the house, nor discontent poison the pleasure of domestic intercourse. How happy must that family be where every member of it, enjoying peace in his own soul through the knowledge of God and of Christ, meets the rest to minister to their comfort, and to exercise towards them acts of cheerful attention, kindness, and love;—where the indulgence of no jarring passions interrupts the general harmony. Let us suppose but one family, in which the precepts of the Gospel have their full influence; a family loving without dissimulation, kindly affectioned one to another with brotherly love, in honour preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing with them that rejoice, and weeping with them that weep, minding not high things, but condescending to men of low estate, recompensing to no man evil for evil, but as far as in them lies doing good to all men: surely such a family would not only be happy in itself, but a blessing to a whole neighbourhood. Let the view be enlarged: let the whole world be supposed to partake of the same spirit, and then how beneficial would religion appear to be even in the present life! There would be no restless jealousies between subjects and their governors, no violent animosities between contending parties in the state, no war and bloodshed between nations. All men would be brethren. No scenes of cruelty would shock the eye, no cry of oppression wound the ear. Tyranny and slavery would be only remembered with a sigh, that human nature should once have suffered them. The voice of joy and praise would be heard in every cottage, and the sufferings, which still remained in the earth, would be alleviated by the affectionate tenderness of every neighbour and every stranger, for every stranger would be a friend.

But, alas! where are such scenes to be found? Goodness flourishes not on this earth: it is here like a plant in a soil unfavourable to it, where its growth is stunted and its beauty injured. Families must yet be scenes of jealousy, distrust, and unkindness: the eye must yet be pained to behold the tumults and distractions of nations; and the ear to hear the lamentations of misery, and the groans of despair. What do all these things teach us but the misery of sin, and the blessedness of religion? Let us read in them the inscription of heaven drawn in characters too legible to be mistaken. "Godliness is profitable for all things, *having the promise of the life that now is*, as well as of that which is to come." Sin, indeed, is the cause of misery, and in proportion to the increase of the former is the latter also increased. The evils which God inflicts on man are comparatively few in number, and he mingles with them all something which may alleviate or compensate them. But the evils which we bring upon ourselves, or which others bring upon us, through the influence of vicious passions, are far more numerous, and also far more ruinous in their effects. But whether the evils we endure be of the former or of the latter description, religion is their proper, their only remedy, and in

proportion as it is sought with earnestness, and practised with sincerity, evil will be less abundant, and that which remains will be less keenly felt, and blessings will spring up and multiply on every side.

But let it never be forgotten that true religion is not a cold assent to certain dogmas: it is not a natural softness and benevolence of temper: it is not abstinence merely from gross sins, or the giving to God a part of our hearts, and some vacant portions of our time. No! The religion of Christ is the entire subjection and devotedness of the soul to God himself. It is the practical acknowledgment of his unlimited sovereignty, and the unreserved dedication of every faculty to his service. It is, in the emphatic language of the Apostle, "Christ formed in the heart," by the powerful energy of the holy Spirit, in consequence of which the Christian becomes "a new creature," with regard both to his temper and practice; "partakes of a divine nature;" and his members, formerly "servants of sin," are employed "as instruments of righteousness unto God." This is real godliness. The mere *form* of godliness, too often mistaken for the reality, brings no just or lasting peace to the mind, implants not the love of God, corrects not the sinful dispositions of the heart, is of no service in the distressing scenes of life, and produces little or no benefit to society at large. From this shadow of religion the opinion of the world respecting the substance has been too generally taken, and its effects estimated: it is no wonder, therefore, that it should have been judged by many to be of no use in promoting the virtue or happiness of the world. "The kingdom of God," however, will still be found, notwithstanding the scoff of the infidel and the mistakes of the undiscerning, to be "righteousness, peace, and joy, in the Holy Ghost," and to attain to this kingdom will appear at the last to have been the only object worthy of our pursuit.

D. V.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SOME questions were asked in your Number for April, by "the Father of a large Family," on the subject of female dress, which have not yet been answered by any of your correspondents. I shall, therefore, endeavour to furnish some reply, and shall pursue the order which is observed in the Queries to which I have alluded.

First, it is asked, "*Is it proper that a woman should mark her Christian principles by any, and by what particularity in her dress?*"

There can be no doubt, as I conceive, that a Christian woman ought to be, in some degree, distinguishable by her dress. I am not a friend to the singularity of the Quakers in this respect, nor even to an attire which is *very Quakerish*. And yet a more than ordinary simplicity is surely desirable in a religious woman; and thus far, therefore, the Society of Friends, not to mention the Methodists, Moravians, and other Sects, afford a hint not altogether unworthy of regard. Let not, however, their example be too closely followed. Let it ever be remembered, that we live under a dispensation which grants considerable liberty, in respect to many external circumstances; that an excessive strictness about trifles leads to the neglect of substantial things; and that as "the kingdom of God is not meat and drink," so neither does it consist in any peculiarities of apparel, but in "righteousness, and peace, and joy in the Holy Ghost." I think not only that the simplicity, as well as uniformity, of the dress

of the Quakers is carried too far; but also that there is in it a degree of stiffness and precision which is disagreeable to the eye, and ought, on that account, to be avoided. To dress in a manner which becomes the person is not anti-christian, or unlawful. God has clothed all nature with beauty, and has made the eye of man susceptible of pleasure from the contemplation of that beauty. The female form is peculiarly pleasing. It ought, indeed, to be in a considerable degree concealed, for this is a primary end of clothing; but it ought not to be disfigured. It ought to be veiled, but not distorted. To defend us against the inclemency of the weather is another principal object of clothing, and, therefore, a regard to health and comfort ought also to regulate, in a great measure, the mode of dress. Let these original purposes of clothing be duly attended to: a thousand minute directions may then be spared, and fashions inconsistent with modesty, and unfriendly to the constitution, will not fail to be avoided. To whom indeed are we to look for an effectual resistance to that corruption which is ever ready to flow in upon us from this side, but to women deeply impressed with religious principles? Let it also be carefully remembered, that vanity is extremely apt to insinuate itself in this quarter. How easily, for example, does the idea of following nature, lead to a too great exposure of the shape, and the desire of dressing in a becoming manner degenerate into a disposition to display the person? Let Christian women err on the safe side. Let them consider clothing as chiefly intended, not to adorn the person, but to conceal it. Let them aim, not to attract the eye by the allurements of dress, but to avoid offending by its ungracefulness. Let modesty and timidity, let simplicity and economy, be the side to which the religious mother and all her daughters evidently lean; and let a peculiar strictness in this respect be deemed a part of their Christian calling.

I now proceed to the second query, "*Is all ornament, or is only a profusion of it, forbidden by the Gospel?*"

I would reply that the Gospel does not prohibit all ornament, but that it clearly forbids any thing which approaches to a profusion of ornament. The Apostle seems to me very strongly to discountenance an ornamental mode of attire in women professing godliness, by that passage in which he directs that "their adorning should not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I would by no means insist on such a literal interpretation of all these expressions as to deduce from them, for example, that a gold breast-pin is interdicted to the end of time, or that the plaiting of the hair ought to be condemned as heterodox, by a standing canon of the Christian church. I have no doubt, however, that a studied display of rings, of bracelets, and of necklaces, as well indeed as all anxious study of elegant simplicity, are offences against the spirit of this precept. A Christian woman has other ornaments than those of dress, by which she is to be distinguished. She is to take "meekness," and "quietness," for the decorations of her character; decorations very different from those of the unthinking multitude of her sex, who seem to live only for the purpose of displaying their persons in public; decorations which inspire no envy, which involve no husband and no parent in expence; decorations, however, which, in the eye of all her pious friends, will be of far more value than the most splendid trinket, or a veil of the finest lace; and which, "in the sight of God," especially, "are of great price."

They who are the most remarkable for their finery, are not always equally distinguished by their neatness; and our neighbours on the Continent are sometimes adduced as evidences to this point. The Apostle, I have said, discountenances finery; he

nowhere, however, interdicts cleanliness. Let those who complain of his restricting them in the one point, console themselves in their being left at liberty to excel in respect to the other. And here, indeed, I would caution every reader not to construe any censure which has been passed on an ornamental mode of attire as sanctioning slovenliness. I will not say that habits of this kind are specifically forbidden by the Gospel; they certainly, however, are no exemplification of any of its precepts. They convey the idea not of virtuous industry and self-denial, not of Christian "sobriety and shamefacedness," but rather of negligence, indelicacy, and sloth.

It is asked, thirdly, "*In what manner is it right to endeavour to be fashionable in the article of apparel?*"

I apprehend, that a woman of piety will naturally wish to avoid, rather than adopt, those fashions which characterise persons in the gayer circles. She will desire to wear the livery of a more sober party. Modes of dress, however, perpetually vary, and the new are often preferable to the old. When the new are either more convenient, or more feminine, or more cheap, I see no reason why a Christian woman should not be early in adopting them. When the contrary is the case, let her be very slow to change. And let her not attempt to possess herself of every new article in the first moment of its appearance. To be known always to exhibit the precise fashion of the passing hour, and to be looked up to as an authority in the science of caps and bonnets, of laces and ribbons, is not only inconsistent with the Christian calling; it also indicates a degree of frivolity which is not very creditable to the understanding.

But though this pursuit of new fashions is to be avoided, a reasonable degree of regard is due to general custom. It should be considered that a difference of ranks in society, since it necessarily establishes itself in every country, may be deemed a part of the divine economy, and that certain distinctions of apparel are the proper external marks of that difference. Let a Christian woman therefore adopt the mode of dress prevalent among persons of her class, provided it is not inconsistent with modesty and decorum. Let not the attire of the mistress be such that the stranger entering her threshold is in danger of mistaking her for the maid servant; and let not the maid servant emulate the appearance of the mistress. Let not the woman of rank imagine that she best expresses her Christian humility by assuming the homely garb which might become the inhabitants of a farm house; and let not the grocer's daughter devise a mode of exhibiting herself which shall serve, when she goes abroad, completely to disguise her condition. Let neither the one nor the other party appear in masquerade. Let each acknowledge by her dress, that rank of life in which it has pleased Providence to place her.

"*Ought any degree of economy which is much more than common, to be observed in respect to the article of dress?*" is the next, and concluding question of your correspondent.

My answer to it is clearly in the affirmative. In what branch, indeed of expenditure can we affirm that economy ought to be attended to, if not in this? In these times the master of a family, however affluent he may be, is sure to find that there is a disposition in every quarter to involve him in too great expence. The housekeeper deems it necessary to the honour of the family, to exercise in her department, and the butler also in his, a somewhat too enlarged hospitality. The coachman pleads in favour of the extravagance of the stable. The gardener recommends some improvement of the hothouse or the greenhouse. The architect advises a general repair, and suggests the facility of also throwing out a bow, or of giving new elevation to a ceiling. The upholsterer describes how much

more convenient is new furniture than the old, and how ill the old suits so modernized a building. The tax-gatherer, at the same time, makes his demand for increase of duties; the cost also of every article of life advances; and on the other hand the income of the proprietor of this large estate, flows in to him in a diminished stream, a tenth part of it having been intercepted by the State. Here is a general conspiracy to make him poor, however ample may be his means of living; and while he contends, as he must, if he would escape a prison, with all these invaders of his purse, shall it be necessary for him to carry on the same conflict with his wife and daughters? Shall they also be of the number of the conspirators? Shall they not rather be his coadjutors in the important business of economy; and if coadjutors, must they not assert his principles by the means of their own example? Delicacy may sometimes prevent the master of a family from restraining the expenditure of those who are the dearest to him, as he does that of every other person; a consideration which should induce them to impose the stricter limit on themselves. His affection may also prevent his sufficiently perceiving their deviations from economy. A wife and daughter, therefore, unless naturally parsimonious, should studiously take the frugal side in respect to every expence in which they are individually concerned. It is an easy, and perhaps it may be a grateful task, to admonish them to enlarge their own expenditure.

I fear, Mr. Editor, that I am travelling into a too long and particular discussion. I will therefore now conclude with a serious and general observation.

No one who has read the Scriptures with attention can have failed to perceive, that the exercise of bounty to the poor is a leading duty both under the Old and New Testament. The Jewish law abounds with provisions calculated to favour the indigent; and the Prophets represent the highest blessings as connected with an enlarged liberality. "He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever." The Christian Lawgiver, in pointing out the duties essential in his Disciples, says, "Give to him that asketh thee." "Give ye and lend, hoping for nothing again, that ye may be the children of the Highest." "When thou makest a dinner or a supper, call not thy rich neighbours, lest they also bid thee again and a recompence be made thee; but call together the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just." "I was an hungred and ye gave me no meat, naked and ye clothed me not:" these are the wicked who shall be sent "into everlasting punishment." "I was an hungred and ye gave me meat, naked and ye clothed me:" these are the righteous, who shall "go into life eternal." It was the practice of the members of the early church, statedly to devote to their poor brethren a part of the income of the preceding week, in proportion, "as the Lord had prospered them," and the more aged women in particular were employed in these charitable ministrations. The character of the widow qualified for this office is thus described by the Apostle: She was to be one who had previously been accustomed to "lodge strangers," to "wash the Saints' feet," to "relieve the afflicted," and "diligently to follow every good work." How is the modern lady to prove herself a Christian of the same stamp, but by manifesting the same disposition to excel in deeds of mercy? And how is any one to abound in the works in question, who neglects private frugality? The question of your correspondent is, "Ought any degree of economy which is *much more than common*, to be observed by a Christian woman, in respect to the article

of dress?" I answer it by another question. "Ought any degree of *charity* which is much more than common to be observed by a Christian woman in respect to the poor and destitute?" Can any one entertain a doubt as to the reply which ought to be given to the latter question? And can it be denied that the more than usual bounty, which a Christian woman is bound to exercise, ought to result in part, at least, from a more than ordinary economy in every branch of her own department, and in particular in the article of her own apparel.

I trust, Mr. Editor, that I have sufficiently proved my point, though I have by no means exhausted my subject. Hoping that by the means of some of your other friends you will resume this useful topic.

I am, &c.

Φιλο-πρεπον.

To the learned Christian Observer.

HONOURED SIR,

NOW-A-DAYS, when every body is writing *Dictionaries* or *Encyclopedies*, or some such thing, it might be expected nothing would be left in this way to be done by a future hand; but I cannot help thinking there is a good deal yet to be done. You may perhaps guess from this beginning, what I was just going to tell you, and that is, that I, Sir, who take the liberty of writing you this letter, am just going to compose a new Dictionary, in imitation of the rest of the world; and that I humbly hope to be honoured with the patronage of the nobility and gentry that are concerned in the Christian Observer, in the preparing of the same. You will easily see, that my Dictionary is to be on a new plan, when I inform you of its title, for it is to be called *A Dictionary of false English*. What I mean by *false English*, is not what any one would naturally suppose, viz. *false grammar*, as it is called, or *Frenchified words;* I mean—but I believe I had better first tell you my story, which will explain my meaning better than I can myself.

You must know then, Sir, that I am son to a schoolmaster, who keeps a small school in a village, at a great distance from London, and is reckoned the best schoolmaster in all that country. My father taught me reading, writing, and accounts, and a little Latin, and he said he would have been glad to teach me a little more if I had staid longer with him; but he wished me to try my fortune in London, when he did not doubt, but my being able to read so well and write so good a hand (a specimen of which you now see) would push me forward. I had always a great love of reading, and a great desire for knowledge; and wished to stay with my father to perfect myself in accounts, as also to read some books he had, that I had taken a great fancy to; and besides, I was afraid of coming to London, well knowing it to be so wicked a place. But my father cheered me up, and told me bad and good were mixed in all places, and that if the gentleman he would recommend me to (who formerly lived in our parish) did not want a valet himself, he would certainly not fail to recommend me to some of his friends. "But be careful, my boy, (I remember my father saying) that you enquire the character of the person they want you to live with; and if you find it bad, do not think of going there, but get a place, if you can, in some sober family, where they have family prayers every day, and perhaps if you shew yourself diligent and clever, and they see you are a good scholar, your master may give you books to read." In short, Sir, to shorten my story, I came to London, and found the gentleman I was recommended to could not take me into his own service, which I was not at all sorry to find, as he seemed to be but an indifferent character himself. He then said, he could luckily procure me a place with a friend of his, who was one of the best and kindest masters in town.

I asked what sort of man he was, and he said "he was remarkable for being *a hard liver.*" And now, Sir, you may have a taste of what I mean by *false English*; for I naturally thought a *hard liver* was a person who *lived remarkably temperate*, and was like those old Spartans we read of in books, who lived upon black broth, and fought for their king and country, till they were all killed. And therefore I quite jumped at the offer of such a gentleman's place, and went off to apply for it immediately. I found the gentleman at home; and after he had enquired my name and age, and what brought me to town, I begged leave respectfully to tell him, that I came from Mr. ——, and that my chief reason for being so glad to come, was that I heard he *lived hard*, and that as I had been accustomed to live in the same way myself, I did not doubt but the place would suit me perfectly. The gentleman stared for some time, and then said, "Is the fellow mad or drunk?" "Neither, Sir," said I. "Neither, Sir? (said he) why then I know you are intolerably impertinent! Get out of the house, Sir! Live in the same way as your master, indeed!" I have since heard this same gentleman never passes a day without seeing the last of three bottles of port: and this, Sir, is what they call *living hard!*

I next heard of another gentleman, who, Mr. —— assured me, was *a good fellow;* I asked him if he meant "*really* good," and I perfectly remember his saying, "Yes, *really* one of the best fellows in town." I thought there could be no mistake here, therefore went to the gentleman, and was overjoyed to find him look so good humoured and pleasant. He asked me what brought me from the country. I told him all about my father, and how afraid I was to come to London; and then told him how glad I was to find a "really good man" for my master, that would warn me against the wicked ways of the town, and had, as I hoped and believed, family-prayers every day. The gentleman opened his eyes, and asked "What I meant?" but immediately went on to say in an angry voice, "What! have we got a Methodist here?" adding some words which I do not repeat. I respectfully told him I was no Methodist, but a Churchman, and had really thought all good Churchmen had family-prayers once a day at least. Then he burst into a great passion, swore at me for a fool, and told me, "as I had legs of my own to walk out upon, it would save *his* the trouble of kicking me down stairs." I did so, Sir, you may be sure; and, would you believe it, I found the next day that this *good fellow* spends a great deal of his time at a gambling-house near St. James's, and that he was lately in the Court of King's Bench for something not very creditable.

Mr. —— (the gentleman my father sent me up to) was very much displeased at this last sad mistake of mine, and told me I was a sad simpleton not to know that *a good fellow* means only a fellow "that gives great dinners, and is much liked by all his friends. However, now, (said he) I will try you once more with a gentleman; but mind, I do not pretend to say any thing of him; I only tell you it is a good place." The gentleman he mentioned happened to be one whose name I had seen in the newspaper the same morning; so I took an opportunity of looking again, and found it said, that he "took the lead among all the *knowing ones.*" "*Knowing ones!* (thought I to myself) that's something; if I cannot get a good man, I shall have one who knows something, and I shall be all in the way of getting a little knowledge myself." The gentleman seemed to like me, and told me I would ride a light weight: upon which, after a little time, I made bold to tell him, I had heard he was a very *knowing man*, and perhaps, he would excuse the liberty I took in wishing to see some of his inventions. "Inventions! (said he,

looking a little odd)—Oh! you mean those neat whip-springs to my new barouche.—Ay, it is the neatest set-out in all London." I then looked a little odd in my turn; but to cut short matters, Sir, this new master turned me away next day, swearing I was "*a mere old woman*, without a bit of blood," which was language I did not like at all. As for himself, I presently made out he *knew nothing at all*, but about driving, and betting, and racing.

But to go on with my story, or I may say to end it, I did not apply any more to Mr. —— to help me to a place, as he had said he would have nothing more to say to me; but my landlady recommended me as a clerk to a lawyer, and I am now living with him, and have been these six months, very comfortably. But what I would wish to ask you now, Sir, is this: whether I was not right in what I said about *false English*? by which I mean, *words that say one thing and mean another*, for this is certainly *a false word*, just as we call a man *a false man*, that says one thing and means another. And I am sure, if a false man does mischief, a false word does mischief too, as I found to my cost. Though indeed, it cannot be said a false word is to blame as a false man is, because the word does not change its own meaning from one thing to another; but surely, those people are to blame that *did* change its meaning in this manner. And, indeed, my way of thinking is this, that those persons that first called a man a *good fellow* that was good for just nothing at all, come very near the people we read of in the Bible, "who call *evil good*, and *good evil*." For it shews a man has an odd notion of goodness, when he calls a thing *good*, which all the world before him have agreed to call *bad*. But not to tire you, Sir, I will only make bold to say that, as I have picked up a good quantity more of these same *false*, or rather *lying* words I spoke of, I am writing a Dictionary about them, and hope you will honour it with your support: to shew you the manner of it, I beg leave to lay before you the following specimen.

Specimen of the Dictionary of false English.

A GOOD FELLOW—*a fellow just good for nothing.*

KNOWING ONES—*a pack of gentlemen that know little, or nothing worth knowing.*

A HARD LIVER—*a luxurious liver.*

A DEBT OF HONOUR—*a debt contracted in a dishonourable way.*

A MERE OLD WOMAN—*a man, perhaps a young one, that is grave, sober, and (I hope) sensible.*

NOT AT HOME—*at home, and more domestic than usual.*

P. S. All these, you see, Sir, mean the direct contrary of what they say. So am I not right in calling them *false words* and *false English*? Hoping again, Sir, for the honour of your countenance to my *Dictionary of false English*, I remain,

Yours to command,

A TRUE ENGLISHMAN.

To the Editor of the Christian Observer.

I REQUEST that you will insert in your useful publication the following remarkable instance of the faithfulness of God in performing the promise annexed to the *Fifth Commandment*. The accuracy of the account may be relied on.

I am, &c.

J. M. S.

The daughter of an old day labourer, residing in my parish, lived many years as a servant of all-work, with a tradesman in our county town. During the former part of her service her wages were only forty shillings a year; they were advanced five shillings on her undertaking the whole washing and ironing, without assistance; and for the last nine years, her master gave her four pounds per annum; which were her highest wages. An old female, related to her master, passed a good deal of her time with him; but her temper was so hopelessly

bad, that no one before E. L. (as we will call the subject of this paper) had made any great effort to please her. It was the constant and unwearied endeavour of E. L. to bear with her frowardness and to comply with her wishes. The old gentlewoman was at length so won by her assiduity, that she rewarded her with several sums of money to the amount of four or five guineas. On receiving the first guinea, E. L. determined not to expend any part of it, but to reserve it against a time of need, although her wages were still at their lowest rate. She even then contrived to add something to her treasure, till at length after her wages had been increased, she became mistress of *Twenty Pounds*. Application was made to her for this sum to be lent out on interest. But while she was deliberating upon the proposal, it came into her mind that she ought rather to bestow it on her parents, who were then becoming infirm through age. She proposed to her brother-in-law to give them the whole sum at once, but he prudently advised her to send them only half of it to buy them a cow, and to reserve the remainder to a future occasion, which she did. A short time after, her father, who was afflicted with hernia, was brought to such a state, that he could expect no relief but from a surgical operation. Even this a country practitioner had pronounced hopeless, a mortification having, in his opinion, already taken place. This affectionate daughter determined, nevertheless, to be at the expence of taking the advice of a surgeon from the Infirmary, which was ten miles distant; and he was of a different opinion. I saw the operation performed. It succeeded, although the patient was then seventy years old; and he is still living in his eighty-seventh year. The surgeon, for the operation and many attendances, required only ten guineas. This was thankfully paid him by E. L. being every shilling she possessed. A few years after she had made this laudable application of her hard earned savings, her master, conceiving himself to be dying, proceeded to make his will, when he proposed to his *Executor* and *Residuary Legatee*, to bequeath *fifty pounds* to his old servant E. L. The Executor, dissatisfied with this bequest, reminded him of her long and faithful services, not only in the house but in the shop, by which she had helped him to gain and had also preserved much of his property, and of the strong proofs she had given of the strictest probity. On these grounds he persuaded her master to leave her an *hundred* pounds instead of fifty, and to add to that sum the interest of three hundred pounds during her life, together with a quantity of household furniture. After his decease, the Executor further requested her to take any other article of furniture which she wished for as a present from him. A few months after this, a farmer in comfortable circumstances, next neighbour to her aged parents, paid her his addresses and afterwards married her. In addition to all this, I have reason to hope that both E. L. and her husband, as well as her aged parents, are pious characters, and that her marriage has been the means of greatly promoting her spiritual welfare.

Thus hath this child honoured her father and her mother, as God commanded; and thus it *hath been* and still *is*, well with her according to his promise. May the writer and the readers of this account, while they adhere to the path of duty, fully expect the fulfilment of all the promises which a merciful and faithful God hath given them. "He that spared not his own Son, but delivered him up for us all, how shall he not *with him* also freely give us all things?"

To the Editor of the Christian Observer.

It is a sad pity that we should be compelled, and yet a great comfort

that we are able, in our controversy with the world, to put ourselves under the shield of human examples, and from thence to combat with our adversaries. It is grievous, I say, Sir, that we should be driven to this, (for truth should stand upon its own basis) and yet pleasant to have such a resource. You, Sir, I perceive, though you are a sort of abstract being, having no more real existence than, as the logicians inform us, a bird or a horse has, and who therefore may be considered as exempt from the feelings of individuality, sometimes, nevertheless, are glad to avail yourself of this shelter; whence I am apt to conclude, that though there is no *true* blood to be drawn from such non-entities, as the Editors of Reviews, and though their wounds, like those of Milton's angels, are quickly healed, yet that they have a certain ichor of their own and produce no inconsiderable pain. For instance, Sir, had you, under *your own character*, plainly and expressly recommended meetings of the clergy, as likely to be productive of beneficial effects to themselves and their congregations, how would you have been assailed on every side? What review would have been silent? What a scope for invective! What a handle for talking of *imperium in imperio*, of puritanism, of conventicles, of schismatical designs, perhaps of treasonable ones. Involved, Sir, as you may be in abstraction, and removed as you may be in your editorial capacity from the present order of things, I cannot help thinking that you would have trembled. Persons quite as abstracted as yourself, I mean Chaos and ancient Night, once trembled at a tumult and combustion, which concerned them less intimately, than this would have concerned you. But instead of coming forth yourself, you were content to sew poor Lord Bacon up in the sack, and to toss him into the amphitheatre to be worried; whilst, you, Sir, gravely and quietly took your seat amongst the spectators. I think, indeed, Sir, that you judged wisely upon the whole. For my own part, I am free to confess, that as a vulnerable individual, I am frequently obliged to resort to such an expedient, nor even when partaking of your editorial properties, (as every one does whose paper is favoured with an admission into your work) especially when upheld by your example, do I disdain to have recourse to it. Without saying one word, therefore, upon the excellent custom adopted by Bishop Burnet, or on the indispensable necessity of those *occasional* instructions, the omission of which, in his own case, Archbishop Secker seems most meekly and feelingly to have regretted, I proceed to give you the following extracts. The first is from page 721 of Burnet's life.

"Yet I ought to inform the reader, that the Bishop's necessary attendance on the House of Lords in the winter season, was not a means of abating his diligence in his calling, though it diverted the exercise of it from the proper scene, his diocese. For whilst he staid in town, he failed not of preaching every Sunday morning, in some church or other in London; and as he was much followed, he was generally engaged for charity sermons, at which he himself was always a liberal contributor. *In the Sunday evening he had a lecture in his own house, upon some select portion of Scripture; to which many persons of distinction resorted, though at first it was only intended for the benefit of his own family.*"

Extract from the latter end of Archbishop Secker's third charge.

"I am very sensible that in all the particulars before-mentioned, I have been far from observing sufficiently myself the rules which I have now recommended to you. But hope I shall make some amends, though late, to the church of Christ, by exhorting and directing others. It was my purpose, after speaking of stated instructions, to have proceeded to *occasional* ones: a very

important and sadly neglected part of the pastoral care. But my strength will not suffice. At present I can only intreat you to consider very seriously, what numbers there are in most parishes, and therefore, perhaps, in yours, whom you cannot think to be in a state of salvation; and how greatly it imports you to use with them, as you solemnly promised at the ordination, not only *public* but *private monitions*, as need shall require and occasion be given. The eternal welfare of many poor creatures may depend on this, and your own is deeply concerned in it, as God himself hath declared; who will certainly expect that what he requires you to do, be done to the very utmost of your ability."

P. Ex. Eff.

FRAGMENTS.

ARCHETYPE OF THE BIBLE SOCIETY.

It is recorded, that in the third century many manifested their zeal for the Holy Scriptures by the care they took to have accurate copies of them multiplied every where, and at such moderate prices, as rendered them of easy purchase: as also to have them translated into various languages, and published in correct editions. Many of the more opulent Christians contributed generously a great part of their substance to the carrying on these pious and excellent undertakings. *Pierius* and *Hesychius* in Egypt, and *Lucan* at Antioch, employed much pains in correcting the copies of the Septuagint: and *Pamphilus* of Cæsarea laboured with great diligence in the works of the same nature, until a glorious martyrdom finished his course. But *Origen* surpassed all others in diligence and assiduity; and his famous *Hexapla*, though almost entirely destroyed by the waste of time, will, even in its fragments, remain an eternal monument of the incredible application with which that great man laboured to remove those obstacles which retarded the progress of the Gospel.

Mosheim, cent. iii. *part* ii.

INDEFINITE PHRASEOLOGY.

"Do not spend your sermons in general and indefinite things, as in exhortations to the people to get Christ, to be united to Christ, and things of the like unlimited signification: but tell them in every duty, what are the measures, what circumstances, what instruments, and what is the particular minute meaning of every general advice. For generals not explicated do but fill the peoples' heads with perpetual unintelligible talk: but their hearts remain empty, and themselves are not edified."

Bishop Taylor's Rules and Advices to his Clergy.

ANECDOTE OF HIS PRESENT MAJESTY.

"I thank God, I have one great encouragement to quicken me in my duty, which is, the good disposition of the children entrusted to me: as an instance of it, I must tell you, that Prince George (to his honour and my shame) had learnt several pages in your little book of verses, without any directions from me."

Dr. Ayscough, Tutor to the Children of Frederick, Prince of Wales, and afterwards Dean of Bristol; to Dr. Doddridge. Feb. 16, 1744.

ILLUSTRATION OF MATT. v. 14.

Maundrell informs us, that to the north of Mount Tabor is situated a mountain called *The Mount of the Beatitudes*, from which might be easily seen a city called Saphet, supposed to be the ancient Bethulia. Towards this city our Lord probably pointed, when he said, "A city that is set on a hill cannot be hid." The divine teacher usually illustrated his instruction by the most familiar objects, and sometimes by those which were immediately before the eyes of the persons addressed.

OPINION OF FREDERICK II. OF PRUSSIA ON FIELD SPORTS.

As to sporting, it was the object of Frederick's abhorrence. Any gentleman known to be addicted to this passion would wholly have lost his esteem. His nephew, to procure himself the pleasures of the field only once or twice a year, did so with every possible precaution, that the intelligence might not reach the ears of Frederick.

"The butcher," said this monarch, "even the butcher does not kill animals for his pleasure; he does it for the necessities of *man*: but the sportsman kills for pleasure; this is odious! The sportsman, therefore, should be placed below the butcher in the order of society."

REVIEW OF NEW PUBLICATIONS.

Christian Politics, in Four Parts. By ELY BATES, Esq. Second edition with corrections. London, Longman, Hurst, Rees, and Orme. 1806. 8vo. pp. 445.

MR. BATES is a writer already well known to the Christian and literary world; and we may say, without flattery, that his works have always been honourable to himself and beneficial to mankind. There are few of the laity who have leisure and inclination to devote their studies to the service of religion; and certainly there is no subject which wants *Christening* (if we may use the expression) more than politics. It need hardly, therefore, be added, that we took up this work with very kind dispositions towards the author and his labours.

At the same time it must be owned, that to review the work before us properly is no slight undertaking. It embraces a considerable number of the greatest questions in metaphysics, politics, and morals; (not to mention religion, which mingles itself with the whole stream of argument) any one of which is sufficient to employ more letter-press than we can devote to the whole volume; and Mr. Bates, with all his merits, will not teach us the art of reasoning with great compactness. We must, therefore, be content to touch such parts only as are peculiarly interesting; or which are rendered prominent by the original observations, and (as we may sometimes deem them) the errors of our author.

The title "Christian Politics," which the author has prefixed to his work, is a little obscure, and led us at first to expect a dissertation of a different nature; but Mr. Bates seems only to have meant by those terms, "The political Speculations of a Christian." He has given us in this book the reflections which do, or ought to, present themselves to the mind of a good man, living under a free Government, on some of the great political topics which in the course of life must be forced upon his consideration, the inferences which are thence to be drawn, and the duties and consolations flowing from them.

It is obvious that in a work of this nature much of system is not to be expected. It is sufficient if there be the same "*cognatio et commune vinculum*" between the several subjects discussed, which Cicero says subsists among all the sciences. It is sufficient if the mind passes easily from one topic to another, and finds itself engaged in the same field of enquiry, though the parts are not disposed with scholastic accuracy, nor can be combined into a perfect whole. This is the case with the present volume. A sketch is first given of man in the general, as the subject who is to be governed. The nature, limits, and influence of civil government are then considered, together with several collateral

branches of enqniry springing out of this. The connection of religion with social order is next examined, and particularly the long agitated question of religious establishments. These topics occupy the two first parts, or rather more than half the work. The third part respects the conduct which ought to be pursued by a good citizen in regard to his political relations; and the fourth offers a solution of the old problem, "*Quid vere tranquillet*," the way to live happily under all governments and in every situation.

The first chapter, containing the general sketch of man, is directed against those philosophers (to give them their title of courtesy) who maintain that man is originally disposed only to think and to do what is good, and that his appetites and passions are forced out of their natural direction by the perverse constitution or mal-administration of the several governments under which he lives. To these gentlemen Mr. Bates replies, by offering some general strictures on human nature. Three principles he particularly insists upon as the springs of action in man, and necessarily issuing in evil. These are the love of pleasure; the love of distinction; and the love of gain: and their several dominions are established in the three ages of man—youth, maturity, and old age, in which they successively domineer. A chapter which is occupied in expanding these positions, it is obvious, can have no originality to recommend it, and yet more good sense well expressed will not often be found in an equal number of pages. Mr. Bates, however, has exposed himself to this objection, that he has exhibited a portrait of man as he is found in civilized, and therefore luxurious communities, surrounded by objects that stimulate desires; and not the being as he is, or at least may be conceived to subsist, in a state antecedent to all positive institutions. His antagonists will say, "We admit the love of pleasure, that is, of gratification of all kinds, to be natural, but as for the train of practical evils through which you trace its operation, though we allow the facts, we deny your inference. We admit that such are its effects in civilized life, but we say that such are its effects only because life is civilized. The same love of pleasure subsists in many animals, without producing mischief either to themselves or their brute brethren. Are we not justified in supposing man to be naturally, at least, as excellent as they, since you tell us he is so much favoured above them by his bounteous Creator, and we all know he possesses a presiding intellectual principle which they do not? And as to the love of distinction, and the love of gain, we deny them to be originally inherent in man; we say that they not only derive their malignant efficacy, but their very existence, from those forms of society which we condemn: the first from the unnatural distinction of ranks, the second from the absurd homage paid to wealth in all social communities."

This question with respect to the nature of our original propensities we are well acquainted with, in terms at least, as it is found in theology under the title of "Original Sin;" a truth which lies at the foundation of Christianity, and is the corner stone of all practical religion. In politics too, we see that it is equally radical, since the respective pretensions of savage and civilized life to the pre-eminence, must depend in some degree on its solution. We confess we have no great pleasure in examining this vast political question, which, though in speculation it may be truly said to be "*diu vexata*," has been practically settled, to the satisfaction of every reasonable mind, for the last four thousand years. However, as it is idle to persuade men to bear the imperfections of existing governments, till it can be shewn that some government is necessary; as the savage system, though generally advocated

by visionaries, has found some more sober abettors, (witness the Abbé Raynall among others); and as Mr. Bates has a distinct chapter on this subject farther on in his work; we shall hazard some speculations upon it in this place.

The advocates for the savage system contend, that the inclinations of man are not naturally evil, but are rendered such by the number of gratifications which under the social system are presented to his cupidity; that the love of pleasure, for instance, becomes too powerful for the control of reason, only when so many and so inviting temptations solicit its indulgence; that man, therefore, would be more virtuous if left to himself, and consequently happier. These reasonings, it is evident, grant (what it would be idle to deny) that there are dormant desires in man which are likely to subdue reason and become noxious to himself and all around him, if drawn forth by sufficient temptation; and these reasoners (in this instance at least) charge only on society the sin of furnishing that temptation by cherishing the growth of wealth, and all sources of luxurious enjoyment. But it is also evident that necessity is a much stronger temptation than any needless and curious gratification. The man who is starving may be said to be tempted much more violently to steal a loaf, than he who has already one thousand pounds can be to obtain another thousand by forgery. If, therefore, such necessity may be shewn to subsist in savage life, it is idle to charge upon artificial society, the sin of seducing men to vice by supplying allurements. Now the question thus constituted is settled for ever by the late discoveries on the subject of population. Mr. Malthus has made it as clear as a mathematical proposition, that in all savage states there must be a regular scarcity of subsistence; that the mouths will always be multiplying faster than the food which is ready to feed them. The only preventive check to this is, that forced voluntary control of the passions, which can by no possibility be introduced into savage life; for violent restriction savages will not endure, and even their fondest admirers do not give them credit for much prudential foresight. In point of fact, this preventive is found to operate in any considerable degree only in civilized communities, and perhaps a better index of national prosperity could hardly be named, than the degree in which it exists, where there has been no legislative interference. The case then stands thus, even granting the assumption of our opponents. The dormant desires of man will be called into malignant activity by any sufficient temptation, and the wants of savage are a greater temptation than the luxuries of social life. These desires, therefore, are *sure* to exercise themselves so mischievously that they ought to be controlled, and the effect of the controls at present imposed on them is to confine the evils they occasion (at least in a great degree) to the individual who indulges them, instead of suffering them to range at large in acts of rapine, bloodshed, and oppression. These observations on the love of pleasure, apply also to Mr. Bates's two other principles, the love of distinction, and the love of gain, which are said to be created by the artificial forms of society. These must be created also in savage life; for distinction is power, and power is desirable either to obtain good or avert evil. In civil life, therefore, distinction is desirable, that we may command a greater share of the benefits which surround us; in savage life it would be much more desirable, to avert the pressure of want, and protect us from the violence to which that pressure must give birth. The same reasonings apply also to the love of gain so evidently, that they need not be enforced.

But in truth, though it is convenient to argue *ex concessis*, nothing can be more unwarranted than the

assumption made in this matter.—If there be any truth in revelation, man is not naturally inclined to good but prone to evil. The extreme wickedness of men in general, is also well-nigh conclusive; for where the streams are so deeply tainted, can it be credited that the fountain is pure?—Nay it may be shewn *a priori*, that, as man is constituted, such must be the case. Those who believe that our first parent was created *good*, (as every Christian does) must suppose, even on the lowest estimate of his character, that in him the appetites and passions were so balanced by his knowledge and judgment, that the moral scales were exactly adjusted, and the power committed to him of inclining them either way. But what is the case with his offspring? We come into the world with our appetites and passions in full activity, and with no knowledge or judgment at all. We are, therefore, by the very constitution of our natures, made "subject to vanity;" and even if we suppose that the knowledge and judgment of maturer years would be sufficient to control the rebellious principles of our nature, it is evident, that these must have obtained irresistible strength by indulgence, long before that period arrives; and indeed, must have prevented the acquisition of knowledge or judgment altogether. Man, therefore, is by nature born in sin; he is the proper subject of restrictive discipline, and cannot be safely trusted to his own government.

This objection to civil communities may be pretty safely dismissed, whether we admit or deny the lemmas pressed upon us; but this is not in truth the real objection. Philosophers of the description alluded to, with all their rhapsodies about the beauty of uncorrupted innocence, and simple energy of character, have in fact no very violent antipathies to the comforts and luxuries which they condemn. Like a better philosopher than themselves, "Good things they say, good things they eat;" and good things they are willing to eat. Few assert that roast beef is not better than berries, and a handsome dress suit and cottage orné at Twickenham, would probably carry the votes against the Kraal and Koss of a Hottentot;—but liberty, dear liberty! her charms need no eulogy, and, like love in a cottage, can "make the barren rocks and the rough mountains smile." The truth is, that gentlemen of this class have very delicate feelings, and nothing shocks them so sensibly as the cramps and shackles of civil government. This is the real rock of offence to every philo-barbarist. In savage life he fancies that greater freedom might be enjoyed, and this he is willing to accept as a receipt in full for every other blessing.

We are not enemies to liberty properly understood. Far otherwise. It is among the most beautiful characteristics of Christianity that she was ordained to "proclaim liberty to the captives, and the opening of prisons to them that are bound." Domestic and civil slavery have fled before her, and "there is yet a liberty" more glorious and more perfect, which her faithful sons can alone inherit. But liberty, like every thing else, is good or bad by relation. If men are naturally mischievous they are not fit to be free. Mischievous we have endeavoured to shew they are, and must be; free, therefore, that is *unrestricted by any authority*, they certainly ought not to be. The freedom of a wise and good man is a sight which heaven itself surveys with approbation; but the doctor who would liberate a bedlamite must be as mad as his patient.

Unless, however, we are much mistaken, it is a great error to fancy that there is more real liberty in savage than in civilized life. Liberty, indeed, in its largest sense, considered as the power of doing what we please, ought not to be exercised; for this implies the power of doing wrong; but if it be taken

in any sense consistent with the obligations of a moral agent, how can it be affirmed that a Chikasaw possesses more freedom than an Englishman, or even (if it must needs be) than a Frenchman. Suppose a philosopher seated in the lovely communities that people the plains and forests behind the back settlements in America. He has perfect liberty of thought; so has the Frenchman, if he will but keep his speculations to himself.—He may write and circulate his opinions. But the only motive for writing is, that others may read. The Frenchman may do this in most instances, and he has an inducement so to do, because he is surrounded by men of letters; while the philosopher among savages, though he may write what he will, has not the slightest inducement to write at all: for who will value his compositions? In liberty of locomotion, too, the Frenchman has greatly the advantage A mail carries him from Paris to Avignon in five days, while the philosophic barbarian has no conveyance but his feet, and no means of travelling half the distance, because he can neither carry sufficient food, nor find it ready prepared in the several stages of his journey. With respect also to the great articles of life and property, these may be liable to some invasions under ill-regulated governments; but can it *generally* be a question whether these will be safest where they are exposed to the capricious violence of our neighbours, or where they are protected by legislative enactment? The great point to be recollected is this, that liberty is nothing without a power of enjoyment.

> The true value of a thing,
> Is as much profit as 'twill bring.

A savage may possess, by the security of charter upon charter, the full right of disposing of the whole of his property as he will; of maintaining what opinions he thinks fit in religion and politics; of demanding impartial justice, and so on; but if, in fact, he has no property to dispose of, if he is utterly ignorant both of religion and politics, and never saw or heard of a court of law or equity, what is the value of his franchises? They are not worth the expence of recording. To tell him of his rights is only to insult his poverty. His charter is like the grant which our neighbours were kind enough to make during the last war of British land, as a security to the public creditor for the repayment of his forced loans. *Materiem superabit opus.* The deed cost more than the pledge was worth. To talk of the liberty of an Indian who *must* spend the day in hunting or starve; and the enviable freedom of a Greenlander who is locked up all winter in the gloom of a cavern, because he is ignorant of the arts by which the rigours of his climate might be softened; is to the full as childish as on some occasions it has been wicked. Society may restrict a few of our general rights, but if it furnishes the means of enjoying numberless others, which else would be possessed in vain, it offers an equivalent which no man of common understanding will reject. Even the boasted *equality* which is so much talked of, is really not diminished but increased by the artificial institutions of civil life; that is to say, the natural inequalities of mankind are rather corrected than aggravated. In the savage world men only differ in brute strength, and intellectual vigour; but in such a state where the wild energies of nature have their full play, these qualities give to their possessors such superiority, that it is a matter of no difficulty for them to oppress or circumvent the weaker members of their tribe, and these hapless children of woe have no power of obtaining an equality with their masters by the best directed industry. In civilized communities, on the other hand, the first of these natural powers ceases to confer superiority, and a variety of artificial distinctions are created which balance the last, and also act as a set-

off against each other. Thus, knowledge may be said to balance talents, wealth knowledge, titles wealth, office titles, and so on; while each member of the corporation is so frequently obliged to others, there is such a constant interchange of good offices, such a mutuality of dependence, that habits of liberality and polite concession are gradually introduced, in the place of that arrogant unsocial spirit which is the last vestige of departing barbarism. Whoever will consider the state of society in this island cannot but be struck with the real equality subsisting among a large proportion of its inhabitants. The church, the bar, the army and navy, and the numerous class of men who fill the higher departments of commercial and manufacturing industry, with their dependencies, not only rank together, but so far maintain a station of equality with the titled dignitaries of the state, as to be admitted to their tables, to share their friendship, and marry into their families; and in such a country as this, these descriptions probably embrace at least one sixth of the population. As for the rest we may, perhaps, divide them into two classes; each of which (though inferior to the first, and the one inferior to the other), is in a great degree equalized within itself, by the different degrees in which the elements of distinction above enumerated, together with many others, are distributed. To this must be added that the avenues to excellence are open to all; while those who are contented to acquiesce in some degree of inferiority, are protected by law from all the real evils arising from a state of inequality.

But it is high time to close these speculations, and we will do so in the words of Cicero: "*Constat profecto ad salutem civium, civitatumque incolumitatem, rituque omnium quietam et beatam conditas esse leges.*"

We have employed so much time in examining the great question just quitted, that we shall not draw largely on the patience of our readers hereafter, by discussing points in political metaphysics; though the following section it must be owned is tempting. In this Mr. Bates considers the "*immediate ends of government*," and proves, or attempts to prove, that they are unattainable in any great degree of pefection. His results however we can only assent to thus far; that after government has done its best, much must remain undone in which the happiness of man is deeply concerned. Mr. Bates certainly appears to us to have confused the question, by mentioning some things as the immediate ends of government, which cannot possibly be admitted as such. The four great ends which he specifies are personal liberty; personal security; private property; and public decorum. Now, it is obvious, that of these only two can with any propriety be termed immediate ends. Personal liberty may ultimately be encreased by the establishment of social order, (as we have above noticed) but it seems almost a contradiction in terms, to call it an *immediate* end, when the very first step towards the institution of society must be the restriction of personal liberty; and public decorum it is evident is not an end but a means. Properly speaking, the only *immediate* object or end of government is to give security of life and property: the rest is effected by the force of natural desires, which, thus regulated, give birth to industry, and knowledge, and the rich train of blessings attendant on them. In truth, this is not Mr. Bates's happiest chapter, and we were a little amused in the subdivision of the four immediate ends abovementioned, to find *health* and *virility* included. We have heard indeed of political quackery, and are well aware that the Lord Chamberlain and Master of the Ceremonies are officers of state; but have yet to learn that government was *established* to prevent agues, or regulate the ritual of bows and salutations. It should seem, however, that the dancing master

who, according to the old story, objected to some minister, because he could never teach him how to make a bow, had reason in his complaints, and ought, perhaps, himself to have filled that seat on the Treasury bench. If Mr. Bates is right, the gentleman ushers ought to occupy a more distinguished station than is at present consigned to them. But to be serious; Mr. Bates's error appears to be exactly that of most Kings and ministers, who fancy that government is constituted, not so much to prevent evil, as to do good; and then, like true empirics, they dose their patient to death, though he wants nothing for health but free air and exercise. Surely the experience of the last thousand years (to go back no further) may teach us this great truth; that, of all spirits that can prevail in governments, a meddling spirit is the most mischievous. At the same time we willingly concede to Mr. Bates, that there are cases in which interference is proper, and it is a great question whether public morals is not one of those cases. Interference, indeed, would never be improper, if governors had always knowledge and wisdom enough to interfere well; but as in a great majority of instances they have been found to possess neither, the *principle* should certainly be, not to attempt positive good for fear of doing positive evil. This principle, however, must be accepted with much qualification, and to this, as to all others, there are of course frequent exceptions. The reason why morals may perhaps be excepted as a class, is, that the great rules of morality are thoroughly known and certain, whereas the rules of sound policy have been utterly unknown till lately, and still remain in many instances questionable. It is quite clear that drunkenness is an evil; it is not quite clear whether some manufactures do more good or harm; whether a bounty on corn be expedient or inexpedient. But we have not room to enter on this question properly. Only this we may observe, that government ought at least to effect no positive evil, and therefore the establishment and continuance of lotteries appears to be contrary to the first principles on which civil authority is founded; they are immoral and impolitic.

There is another fault in this chapter which we should hardly notice, but that it is one which philosophers we think are too apt to carp at. We allude to the occasional introduction of what is called *commonplace*. Take the following example: Mr. Bates is speaking of character.

"But however sought or obtained, it is a possession very frail in its nature, and eminently exposed to the attacks of malignity and envy.

"Such is its frailty, that no delicacy of health can be more alive to the impressions of the atmosphere, than the tenderness of reputation is sensible to fame and rumour. Every day's experience may convince us, that the least breath of calumny is enough to injure, and a violent blast to destroy, the most established character. And how much a distinguished name is exposed to the attacks of envy and malignity, we may learn from the readiness with which it is run down even by those who have no interest in its abasement; of which, we have a trite instance in the illiterate clown who gave his vote for the banishment of Aristides, for no other reason than because he heard him everywhere celebrated under the title of *the Just.*" (p. 33.)

And so on for several sentences further. There are men, who, on opening the work at this passage, would read to the conclusion, and then, throwing the book aside, would speak of it and its author ever after with great contempt. It must be owned indeed, "that a writer is not much to be valued who tells us nothing more than may be learned from every coffee-house conversation," and yet there are two things to be observed with respect to commonplace. First, that men more frequently require to be reminded of what they know, than taught what they know not. To enuntiate familiar truths is therefore far from

being always injudicious. Secondly, that what is common-place to the reader, may not be such to the writer; and therefore that it is not always correct to infer a general want of knowledge or judgment, where, either in writing or conversation, self-evident propositions appear to be invested with undue consequence. Sir Joshua Reynolds said he took the measure of a man's understanding by the importance he gave to common truths; but a moment's reflection will convince us that Sir Joshua must sometimes have been mistaken. Common-place is a series of observations intuitively perceived to be true, and therefore despised as trifling. But there are many propositions, which from daily recurrence become self-evident, that are not in their nature more easy of discovery than others which would be thought original. Thus, that intemperance will end in disease, and idleness in ruin, are held to be mighty simple truths; for the cause and effect in each are so constantly presented to the mind together, in our practical intercourse with mankind, that they become associated, and that association familiar. The train of truths contained in the multiplication table are of the same kind. We all know that nine times nine is eighty-one, and hold very cheap a man who would tutor us in such learning. Yet it is plain, that in these and fifty similar cases there are many intermediate steps through which the mind must pass, before the conclusion is reached, if instead of being learnt memoriter, it is fairly thought out; and a man who lives in retired contemplation has no means of discovering which of the truths he has discovered will be received as new, and which despised as common. The same things which are quite familiar in life, because of daily reference, may have cost him as much labour, as other speculations for which he is generally applauded. Mr. Bates, we suspect, is, in a qualified degree, a contemplative philosopher; and it is to this we impute his passing frequently from the most obvious to the most original reflections, without seeming to be aware of their difference. Should this simplicity expose him to the derision of any of his readers, we must entreat them to consider what they have gained, by acquaintance with the world, which would not be well exchanged for the real knowledge and elevated piety that adorn the writer of this volume.

We extract the following passage, not for a critical but a moral purpose.

"Further: The same spirit may be remarked in the readiness with which libels, satires, and other malicious tracts, are circulated in public; and perhaps still more in the liberty generally taken with the good name of the absent in our ordinary intercourse; when to indulge a sally of wit, or a momentary triumph of vanity; to gratify a sudden emotion of envy, or even from mere wantonness and caprice, the character of a neighbour or friend is lightly treated, or injuriously depreciated. To moralists in every age this has been a standing topic of complaint, as involving no small part of the misery of human life." (p. 34, 35.)

Such a complaint ought surely to have been banished by the diffusion of Christianity. "Stoici censent (says Cicero) sapientes etiam sapientibus ignotis esse amatos." Can knowledge be a bond of union, and shall not religion, which is the real chain of gold that unites earth and heaven, unite also with the holiest ties the Christian brotherhood, who are members of the same body, servants of the same Lord, and heirs of the same love, and glory, and immortality. Let us then "be kind one to another, tender-hearted;" let us indeed "walk worthy of the vocation wherewith we are called, in all lowliness and meekness, with long-suffering, forbearing one another in love."

Mr. Bates in his next section considers "the influence of civil government on virtue and happiness from the relation it bears to liberty." This chapter contains much

judicious observation, but nothing which need detain either the reader or reviewer. As a fair specimen however of Mr. Bates's style of composition, we extract the following passage.

"Persons who can do as they please, are often at a loss to know what they would please to do; half their time is wasted in idle suspense, and the other in wandering from one design to another, without prosecuting any to good effect; and all that satisfaction which arises from a useful plan of life, early adopted and successfully pursued, is commonly lost by those who are not strictly confined to their object by the authority of their superiors, or the urgency of their circumstances." (p. 62.)

This is written with ease and spirit. The extract is perhaps a little favourable, for Mr. Bates is now and then careless. Thus, in the preceding sentence, there is a grammatical inaccuracy, and almost immediately after we have "more undesirable" for "less desirable;" but the general flow of his language is easy, without being loose or rambling, and his pauses are well adjusted, without monotony or affectation. The following observation, if not quite original, is at least just; and furnishes, as Mr. Bates justly observes, a reason for the facility with which men are found to submit themselves to the direction of spiritual guides.

"When a man's conduct is prescribed to him by his lawful superior, he has nothing to do but practically to attend to it, provided what is enjoined be neither contrary to any divine command, nor to any law of immutable morality; whereas he who has others and himself at his disposal, is frequently subject to the perplexity of dubious counsels, and to the uneasiness arising from the consideration, that *he* is answerable for every measure he adopts, and for every command he imposes. All this must be felt by every man of principle and reflection; and should his conscience happen to be delicate and scrupulous, must sometimes be felt by him in a manner very painful and distressing *." (p. 63, 64.)

Let it however always be remembered, that we are as strongly obliged to learn what our duty is, as to practise it when learnt; that indolence of thought is criminal, as well as indolence of action; that he, who submits his conscience to the implicit direction of another, is guilty of a species of idolatry, by substituting the creature in the place of the Creator; divests himself of that free agency, which is the gift of God, and the ground of all moral responsibility; and leaves no barrier between himself and utter perdition, but the prudence or scruples of his ghostly confessor.

We have already noticed Mr. Bates's occasional introduction of common-place, and our readers may think perhaps that we have shewn some disposition to encourage him in it. But there are limits to toleration. Within a few lines after the very sensible passage just quoted, we have the following school-boy observations: "Nero for some years after his accession to the empire was celebrated for his moderation and clemency; he abolished many of the public taxes, and diminished others, and when called upon to sign the death warrant of a criminal, he would exclaim, 'Quam vellem nescire literas'." He goes on to tell us, how "he became a monster of profusion, and cruelty:" how "his palace was overlaid with gold, and a thousand carriages attended him on his journey;" and then introduces us to "Caligula, Caracalla, and others of that imperial race. Prose may have liberties which poetry has not, but no

* "If we consider this, we shall not wonder to find many persons in the Romish church committing themselves to such as may direct them in ambiguous cases. When a tender conscience unites with a diffidence of temper, it naturally seeks repose in this way. As the danger however is great of mistaking its guide, and as those men who are best qualified for so difficult an office will be the least forward to undertake it, the Protestants have properly dismissed, with other peculiarities of popery, this scheme of *direction*, as more likely to be abused to the stupifying of conscience, than improved to the relief of groundless scrupulosity."

writer, even of prose, should be quite careless of that negative merit, which Juvenal thought *essential* to the character of a poet.

" Qui nihil expositum soleat deducere, nec qui
" Communi feriat carmen triviale monetâ."

From the consideration of civil liberty, Mr. Bates passes to another subject more awful, and still more interesting. It is, perhaps, a little episodical, and for this the author apologizes; but his apology was needless, for who would not willingly wander far in quest of moral liberty?

A liberty, which persecution, fraud,
Oppression, prisons, have no power to bind:
Bought with his blood who gave it to mankind,
And sealed with the same token.

That man in his natural unregenerate state is subjected to the tyranny of his lusts; that this subjection is slavish and miserable: and that his real liberty must consist, in the recovery of that freedom, for which some of the faculties that he possesses in this state, and above all his aspirations after a better, seem to declare him destined, are truths, which though not fully discovered till the sun of righteousness had arisen, appear to have been seen, at least dimly, by the best philosophers of former ages. They knew that awful truth so powerfully exhibited by St. Paul, " that the whole creation groaneth and travaileth in pain together until now." They knew it feelingly; and the sighs which at times escape from them, and the precepts they enforce, and even laboured to practise, exhibit at once their miserable knowledge, and yet more miserable ignorance, for miserable indeed is that light, whether we call it knowledge or ignorance, which shews the disease without pointing out the remedy; and like the flames of hell " serves only to discover scenes of woe." The philosophy of Plato is full of reference to the bondage under which the immortal part of man at present groans. Mr. Bates has quoted one passage from him to this effect; in another he compares man to a chariot drawn by two coursers, one winged and of ethereal breed, soaring aloft, the other of grosser mould, and grovelling earthward. Some passages might be produced from his scholar Porphyry at least equally striking.

Hear also Cicero: " Mihi quidem nunquam persuaderi poterit, animos, dum in corporibus essent mortalibus, vivere, cum exissent ex iis, emori;" and again, where the shade of Scipio, after expatiating on the dignity and immortality of the soul, adds; " Hunc tu exerce in optimis rebus, quibus agitatus et exercitatus animus velocuis in hanc sedem et domum suam pervolabit, idque ocyus si jam tum cum erit inclusus in corpore eminebit foras, et ea, quæ extra erunt, contemplans, quam maximè se a corpore abstrahet." Cicero, it is plain, felt the value of moral liberty, and felt too that the race must be commenced in this life, if we hope to reach the goal in another. The moral despotism insisted on by the Stoics, and the sublime abstraction, so much honoured in the philosophy of the East, testify the same dissatisfaction with our nature as it is, and testify too an ardour to obtain liberation, which ought to shame the apathy of Christians. The sages of the heathen world knew, indeed, that they were wretched, but they knew not the way to happiness. The day-spring has dawned on us, and yet we " love darkness rather than light." Surely it may be asked, what are the beauties of a world like this, filled by general confession with pain, and riot, and selfishness, that we love to roam in its gloomy purlieus, when the gates of the everlasting city of our God are thrown open, and his voice invites us to enter; or what the charms of disease and deformity, that we thus hug corruption, and cling to the miserable carcase they inhabit, like a lover to the clay-cold form of his

mistress, till it putrefies under our grasp. Moral liberty is to the soul what physical liberty is to the body; a freedom from bondage; and he only who is weak enough to place our active and immortal part, on a level with the perishing atoms that compose the body, can rationally rank the privilege to which each is entitled in the same order. Be then the blessings of civil liberty sung in triumphant pæans, and displayed with all the pomp of eloquence; but let us not forget, that "He is the freeman whom the truth makes free, and all are slaves beside." With the shouts of applause that hail the guardian of a nation's independence, Oh! let us mingle, in no mean chorus, the strain of high and holy praise to Him, who hath redeemed the souls of his people from eternal captivity, and paid their ransom in his blood.

There are two passages in this chapter which well deserve to be extracted; the first, because it contains a truth much too frequently overlooked in our disquisitions on the moral character of the Deity; the second, because it affords a specimen of eloquence of the very first order.

"What would have been the future destiny of man, or whether he would have been brought into existence at all, had not a gracious provision been made for his recovery upon the foresight of his lapse; as it hath not, that I know of, been expressly revealed, it would seem to me presumption in any man to determine. God himself only can tell what it would have become him to do in a conjuncture which never existed, and which was never intended to exist." (p. 76.)

"The gospel contains the only scheme, and is the only proclamation of true liberty that the world was ever acquainted with; a liberty from guilt and tyrannic passions; a liberty to obey the laws of piety, and the dictates of uncorrupted nature; a liberty beyond all others to be welcomed with cordial gratulations. When the Greeks were restored to the enjoyment of their ancient laws and immunities by the Roman general Flaminius, their acclamations, as Plutarch tells us, were heard out at sea, and the birds, which were passing at the time, stunned with the noise, dropped down in the midst of the assembly, who unanimously hailed Flaminius as the saviour and defender of Greece. Yet how trivial was this proclamation of the proconsul, compared with that made by the Saviour of the world, when, in the synagogue of Nazareth, he stood up and read from the prophet Isaias, *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord**." (p. 77, 78.)

Besides the various topics above alluded to, the first part of this work contains a long chapter on "Property in its relation to virtue and happiness;" and a short one upon "the influence of the fine arts on virtue." From these it appears that Mr. Bates is a decided enemy to that state of general luxury which prevails in this country, and in which every industrious community is daily advancing further and further. The question is a great question which we shall not presume to decide. Luxuries undoubtedly are unfavourable to religion and morals, and it is not extraordinary that so faithful a friend to both, as Mr. Bates has always approved himself, should feel as he does. Two things, however, should be remembered; first, That the prevailing motive to industry is the hope of enjoyment, and men are not apt to think they shall enjoy any thing which they are not at liberty to choose for themselves. Unless, therefore, a nation is permitted to be luxurious, perhaps it must remain poor; but poverty is weakness, and in this turbulent world strength is necessary to safety. Secondly, That the objection must not be made to luxuries, which are only a single feature, but to the *system of accumulation*, which gives birth at the same time to knowledge and refinement, as well as to trifling and vicious indulgencies. But, we repeat, this is

* Luke, ch. iv. ver. 16, 21.

a great question which we shall not presume to decide. We suspect, however, that political economics are not Mr. Bates's favourite pursuit, for through the first of these chapters he *seems* not to feel the constant power of the great principle of population in affecting the condition of the lower classes; and in page 98 his expressions betray something of the same anxiety about the balance of trade which haunted the imaginations of the old commercialists.

(To be continued.)

Sermons on various Subjects. By Thomas Blundel, Pastor of the Baptist Church, Luton, Beds. London; Button, Williams, and Smith. 8vo. pp. 298.

The perusal of the first sermon in this volume would have deterred us from proceeding farther, had we not recollected, that no traveller of enterprise is discouraged from penetrating into the interior of a country, by passing a dreary frontier. The discourse which awakened this recollection, is founded on Genesis iii. 14, 15, and entitled, "The ground of enmity between Christ and Satan:" and it is written with a spirit of assumption, which emboldens the author to surprise or embarrass his readers by information similar to the following: "though his" (Satan's) "success be not equal to his wishes, yet it is beyond his most sanguine expectations," p. 13. This *may* be very true; but as no scriptural evidence is adduced to support it, we cannot unreservedly rely upon Mr. Blundel's credit. Moreover; we do not admire the *style* of the above fragment of intelligence; conceiving that a divine's manner of expression should be correspondent to the character of his subject.—In a preceding page we are told, that

"By the seed, or successors of the serpent, may be intended all those imps of fraud which Satan should employ to carry on his schemes in every future age of the world. As if God had said, 'Satan, by this success you have rendered your work in future much more easy. You will not be driven to the necessity of becoming incarnate in the snake, but will find agents enow among the human race. But in all your haunts I will meet you, and curse you with disappointment, vexation, and defeat: and in the end, not only the beast, the dragon, and the false prophet shall be taken, but thou also, their prime instigator, &c." (p. 11.)

We transcribe the above as a farther illustration of our remark on the author's style. Without animadverting on the obsolete *enow*, and the uncouth arrangement of *you* and *thou*, (for criticism merely verbal must lie tolerably quiet during the progress of this review,) we would ask Mr. Blundel whether his amplification of the curse pronounced on the serpent be consistent either in language or character of thought with the simplicity of the original? It is as if some secular historian, who would fain enliven the dull records of antiquity, by dashes of humour and sarcasm, in order to affect so desirable a purpose, were to force the Chathams and Burkes of an elder age to talk like clowns.—But we pass on to other specimens.

"For God thus to give the world to Christ, as if no usurper were in existence, must provoke the indignation of Satan as much as ever the Romans could provoke that of Hannibal, by selling at public auction, and at a high price, the very ground on which his camp stood." (p. 15.)

Mr. Blundel must excuse our saying, that the sentence just quoted (to say nothing of the common-place allusion which it contains) appears to us more consistent with the style of a philosopher, dissected in our number for May *, than with the soberness of a Christian divine.

Travelling back to a former paragraph of this objectionable sermon, we are instructed, that

"Satan — *gave of his own spirit without measure* to his agents in both worlds, that if possible, either

* See the Review of Forsyth, pp. 292—308 of the present volume, particularly the extract from Mr. F. at p. 302.

by force or fraud," &c. p. 11. That this application to the evil spirit of what was declared of Christ by HIMSELF is an irreverend application of Scripture, is the mildest reproof Mr. Blundel's allusion demands. It is unaccountable, that throughout the whole volume, as well as in the first sermon, almost every reference to the powers of darkness is disgraced by a most unadvised strangeness of expression. At p. 178 (we hurry over some intermediate instances,) the author talks about Satan understanding the prophecies, and glances at the fallen spirit's future projects, should he be driven from the strong holds of popery. What is this but to introduce us into the 'pandæmonium council,' as it is called at p. 177. But we must trust ourselves no longer with this contagious topic. Perhaps the reader has already discovered, that we are gradually adopting the very manner we censure. Certainly, we should not so largely have detailed the author's offences in the point under discussion, did we not deprecate the possibility of such a style reviving, and passing into example,—a style which, long before Mr. Blundel's time, brought much discredit upon religion, and provoked laughter on one of "the few subjects which make wise men serious."

The second sermon is written with much fluency, and in point of utility is superior to its predecessor. But the following effort at sublimity compels us to hint to Mr. Blundel the expediency of his becoming acquainted with a recent criticism on the diction of modern divines *.

"It is by the resplendent rays of his love, as by a flaming lamp, that we ascend to heaven; and by the same steps by which the Son of God came down, we reach the summit of immortality." p. 40.

There is something interesting in the succeeding discourse on the atonement, but this indirect approbation is considerably counterbalanced by such paragraphs as this,

"Nature, as by a kind of sacred instinct, had long and loudly proclaimed the same momentous truth, that man must live by the death of his Redeemer. As if indulged with the spirit of prophecy, she united her testimony with that of the law of Moses, but met with the same fate; her words were not understood," &c.

The rest may be found at p. 48. What precise ideas the author may annex to these positions, we cannot stay to inquire; our time would be unreasonably wasted by attempting to fish out a meaning for the plain and unlettered reader, who will certainly here and elsewhere need an interpreter.

The fourth sermon on "The preeminence of Christ over the Saints," treats its subject with an animation generally correct; but this commendation must suffer an unavoidable abatement from the ill-managed illustration at p. 70.

"Creation was like a ship in a storm, little better than a wreck, with angels and men on board," &c.

Sermon the fifth professes to examine "the ministry of angels," a subject in itself mysterious; and obviously not suitable to the genius of the present theorist, as the following extract will shew.

"All we know of their" (the angels') "fall is, that they 'left their own habitation,' probably from pride and discontent; and like our first parents, in attempting to gain more, they lost all. Those who continued firm in their obedience, retired in disgust from the rest, who had fallen under the divine displeasure, fearing to do what is too frequently done by corrupt members of Christian churches, who keep up a correspondence, and continue their former intimacy with those who for disorderly or immoral conduct have been excluded. The holy angels fled, and avoided the habitations of wickedness." p. 85.

Here we are fairly puzzled; unable to conceive how the faithful spirits of heaven could *retire* from the rebellious hosts, after (for the words appear to admit of no other interpretation) these latter had *left* them. Did then the two par-

* An useful extract from which is inserted in the Christ. Obs. for March, p. 186.

ties leave their celestial abodes *together*, till one contriving an insurrection elsewhere, the other flew back again? We suspect that Mr. Blundel founds his system on the canonical authority of Milton; who feigns that Satan drew after him myriads of angelic spirits to a distant territory of heaven; or, as we learn from the argument of the fifth book of the Paradise Lost, 'to the parts of the north.' In their flight,

"Regions they pass'd, the mighty regencies
Of Seraphim and Potentates and Thrones,"

till reaching the palace of Lucifer, their leader incites them to insurrection. Abdiel alone opposes and forsakes him. Who can forget the description of the faithful seraph's retreat?

All night the dreadless angel unpursued
Through heav'n's wide champaign held his way: till morn
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light.——B. VI.

From this Miltonic fiction Mr. Blundel appears to derive the ground-work of his information.

Arriving at p. 92, we learn that the angels warring against the forces of hell, "constitute, as it were, the cavalry of that army of which men are the infantry." Such is the consequence of dabbling in technical terms, while the consecrated language of the scriptures is disregarded and forgotten! Some future speculator may divide the angelic hierarchies into troops, regiments, and brigades; and furnish a minute description of their charges and accoutrements. If mortals *must* venture into the empyrean, let them tell us what befel them there in terms as *unearthly* as possible. When Milton 'presumed, an earthly guest,' to enter 'the heaven of heavens,' he returned to this nether world with ideas correspondent in some faint degree to the sublimity of the objects seen in vision, and the loftiness of his conceptions is transfused into his diction. Those who have read the Paradise Lost, recollect the 'magnific titles' which he employs to shadow out the celestial hosts,

'Thrones, Dominations, Princedoms, Virtues, Powers,'

and may wish, that such as meddle with his subjects had endeavoured to grasp the skirt of the mighty poet's mantle!

It is an extraordinary circumstance, that whenever Mr. Blundel's imagination soars towards the Seraphim, or plunges into the fathomless abyss, by a strange fatality, he not merely bewilders himself, but offends his readers; writing as though, having been admitted into the invisible world, he there received a licence to treat angels, holy or apostate, with a disorderly and sportive familiarity.

We are glad, at length, to escape from the subject of the fifth discourse (as it is handled *here*) to others of a more practical and tangible character. Of such a nature is that discussed in the sixth, *charity*, the description of which grace will repay the trouble of perusal *. The seventh and eighth sermons are throughout commendable, and their doctrinal excellence compels us to regret, that an author capable of elucidating the design and hope of the Gospel, should have wasted himself in unproductive, we had almost said mischievous, speculation. Our limits oblige us to forego the satisfaction of transcribing several paragraphs from these sermons, among others, those at pp. 157-9, &c. Mr. Blundel begins again to sink in the ninth discourse, the very title of

* Towards the conclusion of the sermon, we are admitted into the interior of a dissenting congregation. "If any be chosen to office in the church, it provokes envy and hatred; and the allegation is, 'all the Lord's people are holy: ye take too much upon you, ye Moses and Aaron'!" p. 125. One sees by this, as by a thousand other examples, the infinite divisibility of Sectarism! The existence of '*lordly* insolence' is intimated in the same page.

which 'The river of life impeded,' is founded on mistake. The author should have known that his text, (2 Thess. iii. 1. 'that the word of God may have free course,' &c.) is thought by many commentators to allude to the ancient *games* *. Mr. Blundel's partiality to the authority of the poets discovers itself in the conclusion of sermon the tenth, where a *theological* inquiry is dismissed with twelve lines from the Night Thoughts! We omitted to mention in its proper place that the author indirectly prefers the testimony of Dr. Young to that of St. Jude; and this occurs, with much consistency, in the unfortunate discussion which opens his volume, p. 24. In the twelfth discourse we find much to admire and commend; and those which immediately precede and follow it contain some very gratifying indications of a devout mind. The fourteenth drags us back again into the entanglements of speculation. It is called "The favourite objects of eternal wisdom;" a title which prepares us for such contracted positions as the following:

"I. *This world is a nursery for intelligent and immortal beings, and, for aught we know, the only one in all the dominions of God; and therefore it becomes the peculiar object of his delight.*" (p. 264.)

No one will be surprised, that a reasoner of this stamp should, under a subsequent head, remind us that,

"In this field" (the world) "skipped and grazed that lamb which was to take away the sin of the world." (p. 271.)

We must again apologize to our readers for introducing into this review, passages tending to render religion an object of derision: but the procedure is necessary in justification of our own strictures. When will people discover the folly of particularizing general similitudes, till the scriptures are degraded by being made a field for the display of an unprofitable ingenuity, or for the exercise of a playful imagination!

The last of these sermons is, at all events, better than the first; but having detained our readers sufficiently long on the merits and demerits of its brethren, we must proceed to some general remarks.

It is difficult to devise what could be Mr. Blundel's motive in presenting these sermons to the public; nor does his ambiguous preface in anywise remove our perplexity. If they are designed for the instruction of persons similar to those whose spiritual interests he professes to superintend, we conceive, that the advantage such a class of readers may derive from their perusal, will scarcely recompense the writer's trouble in preparing them. Not that we have any personal knowledge whatever of the church at Luton; but we assume, that its members do not far exceed, either in intellectual or moral excellence, the members of the several other communities dispersed throughout this land. We farther assume, that the volume before us is a specimen of its author's mode of preaching. Now the inference deducible from these assumptions is, that Mr. Blundel shoots over the heads of his hearers, and seldom aims at their hearts. We do not deny, indeed we cheerfully admit, that his doctrines are sound, and often well elucidated; that he generally keeps close to his subject; and that the volume, taken as a whole, and considered with a reference to its moral merits, is entitled to a favourable report. But what is the first object of *a sermon?* Is it not to awaken and alarm the indifferent and the impenitent; and to instruct, to advance, and to encourage the attentive and the sincere? And can this object be effected without a particular and direct APPLICATION? Here are fifteen sermons on subjects involving the threats as well as the consolations of the Gospel, yet

* The verb τρεχω refers metaphorically to the Christian race, 1 Cor. ix. 24, 26; Heb. xii. 1. and elsewhere. It occurs in the New Testament about eleven times, and except when used figuratively, describes the running of men or horses, not the profluence of a river.

containing no application whatever, except what may be found in a few languid inferences, which, towards the close of each, make their formal entrance, and in a moment disappear! We wish that Mr. Blundel had recognized the distinction between an orator, who decorates a discourse with the *convenient* eloquence of scripture, and an ambassador of Jesus Christ, who remembers that the inspired word is 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' A disregard of this distinction has deluged the world with sermons which are like globules of mercury, that glide over the surface of the mirror, leaving no impression behind. To most of our readers, we believe, that this illustration is not new: its appositeness on the present occasion justifies its repetition.

Sermons, chiefly designed to elucidate some of the leading Doctrines of the Gospel. By the Rev. EDWARD COOPER, Rector of Hamstall Ridware, in the County of Stafford, Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls' College, Oxford. Vol. II. London. Cadell and Davies. 1806. 12mo. pp. 310.

WE cannot dissemble our satisfaction in being able to contrast with the subject of the foregoing article the second volume of Mr. Cooper's discourses, and we trust that our report of their character, while it indirectly vindicates the strictures passed on Mr. Blundel, will illustrate the views entertained by the Christian Observer of the essential requisites of an useful sermon. We have no intention, however, of exhibiting these two writers as rivals, or of detaining our readers by a formal comparison of their respective merits. The superiority of Mr. Cooper, not merely over Mr. Blundel, but over a very large majority of the present race of sermon writers, is so obvious, that it would be an unreasonable waste of the time and patience of our readers to institute any such comparison.

It gives us great pleasure, on another account, to announce to our readers a second volume of sermons from the pen of Mr. Cooper. It furnishes a strong presumption, that his former volume, which we reviewed with just and warm commendation in our work for 1804, pp. 287 and 353, has met with that reception from the public which we wished and foresaw. Indeed a second volume from his pen was peculiarly desirable, to give completeness to the work he had performed in the first, of which the discourses now before us may be considered as containing the practical application. For although Mr. Cooper was highly practical in his former discourses, as he is also eminently evangelical in those which we are now called to review; and although he himself has not marked by his title the distinction which we have intimated to subsist, the title-page of both volumes expressing the design of them to be "to elucidate some of the leading doctrines of the Gospel;" yet the first may undoubtedly be characterized generally as containing an exposition of *doctrinal*, the latter of *practical* christianity; and these separate objects, it is impossible not to suppose, that the author must have kept in view, in the selection of his subjects. And here it is no more than justice to remark, that we have seldom seen that excellent rule, (a rule which every christian preacher should bear constantly in mind as of the very first importance,) better exemplified than it is by Mr. Cooper, viz.—that doctrinal truths ought always to be preached practically, and practical truths evangelically. To do this fairly and fully, is to teach christianity as the scriptures teach it; to preclude those objections which ignorance or prejudice is always ready

to make to the humbling truths of the gospel, when, by a partial exhibition of them, occasion of cavil is afforded; and to maintain that consistency with himself, and with the revelation of God, without which a religious instructor must soon fall into contempt, and, what is worse, without which his instructions can have little or no efficacy. How much, and how lamentably this is the case, the christian observer but too well knows. In how many of our pulpits, alas! are the grand doctrines of the Gospel inculcated, when inculcated at all, as mere *credenda*, as objects only of speculative belief; while the duties which it prescribes, and which constitute the principal and favourite themes of such pulpits, are partially and defectively exhibited, and are enforced with no more allusion to the Christian doctrines, than if the two things belonged to two different and independent religions! The sermon is either *all* doctrine, or *all* duty; the position in which both are alternately shewn is alike arbitrary, insulated, and unconnected; each appears in all the nakedness of abstraction, and in this dissociated state is useless and worthless, without energy, and without life. Not so are they exhibited in the sermons of Mr. Cooper. Never does his reader lose sight of him, both as a *Christian*, and a *moralist:* never is he left to indulge the vain conceit, that he himself may be the one of those characters without being truly and sincerely the other also. Christian doctrine and Christian practice will, in his pages, be found the close and inseparable companions of each other, ever lending and borrowing mutual aid, efficiency, and value; the former preferring no claim to attention or belief, but such as are founded in its practical tendencies; the latter deriving all its vitality, its vigor, its distinct and peculiar character, from the views which revealed truth discovers of the relations of man with his God, and from the motives and encouragements to obedience which, in harmony with those views, it supplies to him, as a sinner redeemed by the blood of Christ, and sanctified by the Holy Spirit.

The number of Sermons in this volume, as in the former, is twelve, and the subjects are as follow:

"1. The sin and danger of neglecting the great salvation of the Gospel. 2. The life and death of the real Christian. 3. The duty of surrendering ourselves to God explained and enforced. 4. Angels rejoicing over the penitent sinner. 5. Consolation to the afflicted. 6. Expostulation with careless sinners. 7. The grace of Christ sufficient for his people. 8. Hezekiah's fall considered and applied. 9. The duty of confessing Christ before men. 10. The advantages of godliness to the present life. 11. Earnestness in religion recommended and enforced. 12. The marks of true faith stated and explained."

To characterize the work before us, but few words will be necessary, in addition to the observations which have already fallen from us, and by which we have, in a great measure, anticipated this part of our duty. Sound sense generally distinguishes the *discussions* of Mr. Cooper; warm, yet sober piety his *exhortations*. He appears to us, on almost all occasions, to possess clear and well defined conceptions of the scheme of Christianity, and to appreciate correctly the relative importance and utility of its several parts. In short, he *understands* well the religion which he teaches, and, what is better still, he seems to *feel* it. From an heart evidently impressed with its worth, and acquainted with its various effects and its salutary operation, he speaks directly and efficaciously to the hearts of his hearers. He does not waste his time in declamation; nor does his ardor degenerate into rant. His zeal is enlightened, and the offspring of charity; and his manner of expressing his sentiments such as, while it must be intelligible to the generality of his readers, cannot be justly offensive to any. As a writer, Mr. Cooper's merits are of a character

remarkably uniform. Sound in his doctrine, judicious in his arrangement, simple and unaffected in his language, animated, yet correct in his manner, he generally pleases and edifies his readers; but so equally, that it is not easy to perceive any distinct grounds, (apart from the interest which one subject may inspire rather than another,) upon which the man either of literary or religious taste could establish a preference among the discourses before us, or even point out particular passages as prominently distinguished from the rest by the beauties of style *.

Having said thus much, and having furnished, in a former review, ample specimens of Mr. Cooper's manner, both of thinking and writing, we shall not deem it necessary to give either an analysis of the present volume, or any very extended extracts from it; but shall confine ourselves principally to a few particulars, which appear to us to afford an opportunity of useful discussion. In pursuance of this plan, we shall first call the attention of our readers to the fourth sermon, entitled, *Angels rejoicing over the penitent Sinner*, in which, though in the main a very excellent discourse, there are some things to which we cannot altogether assent. In this sermon, Mr. Cooper, after justly observing, "that repentance implies a real change of heart, a conversion of the soul from sin to God," proceeds to describe a certain course of experience, as marking "the progress of repentance." In this "process," which he intimates to be "the same" "under every modification," "the first step," is said to be "*inward illumination. The eyes of the understanding are enlightened.*" "A second step" "is *conviction of sin.*" "The third step" "is *a discovery of the excellence of Christ, and of the suitableness of that method of salvation revealed in the Gospel.*" "The concluding step" is "*an earnest application for a personal interest in the promised blessings.*" Now to this mode of representing the change in question, we feel very considerable objections. We admit, indeed, that the various topics which are here introduced, may with perfect propriety be treated separately, for the purpose of a more convenient and orderly discussion of the subject. We would leave divines, in a great degree, at liberty to employ such divisions in their sermons as their own taste may dictate. What we object to is, the describing that analysis of the feelings which may be required for the more commodious elucidation of a subject, as constituting a course of distinct and successive changes, in which the progress or passage from one state of mind to another is perceptible by the individual. The exactness of delineation, for example, as to the progress of repentance, which is here attempted, though it have the sanction of some great names, appears to us not to be warranted either by scripture or experience. The different views ascribed to the penitent by Mr. Cooper belong indeed to his state, but we do not think that Jesus Christ or his Apostles give any countenance to the plan he has adopted of fixing for these a particular order of succession. Mr. Cooper refers to the case of the three thousand persons, who, on the day of Pentecost, "were pricked in their hearts," as proving *conviction of sin* to be a part of repentance. It doubt-

* We meet occasionally with a sentence which must have appeared obscure to a country congregation. The following will serve as a specimen. "Should he shew mercy to sinners without the intervention of some competent means which might mark the enormity of sin, his just abhorrence of it, and his fiery wrath against it, what confusion might not such an act of lenity have introduced into the world of Spirits?" There is also, perhaps, a too frequent recurrence, at least to please the ear, of such forms of expression as the following: "But is the evil without a cure? Is man necessitated for ever to continue the slave of sin? No;"—a figure of speech, which, when sparingly used, has a good effect.

less proves this; but we do not see that it contributes at all to the establishment of the hypothesis to which we have objected. How long antecedently to this feeling was it that the same three thousand persons were *illuminated?* Must it not have been in the course of hearing the same sermon? So that here were three thousand persons who passed through, at least, two stages of the process in about half an hour. Again, is not the third step of this process, in some measure, involved in the first? "A discovery of the excellency of Christ," we should deem to be a part, and a most important part of divine *illumination.* But it is not our purpose to enter largely into the subject, but merely to vindicate the fairness of the objection which we have felt it our duty to state.

Before we quit this subject, however, we think it our duty to remark, that one constituent part of repentance appears to us to be omitted in the above delineation: we mean *the possession, not only of the promised consolations of the Gospel, but of every evangelical disposition; and the consequent exhibition of a generally Christian practice.* This disposition, and this practice, we believe, that the New Testament intends to include in the term *repentance.* We are also fully persuaded, from the general tenor of these sermons, as well as from various expressions in that now under review, that they are equally included in Mr. Cooper's idea of that grace; we only think, that they deserved to occupy a distinct division of his discourse.

But there is another passage in the same sermon which is entitled to some consideration. Mr. Cooper, after defining repentance in the just and scriptural manner already noticed, as "a conversion of the soul from sin to God," goes on to observe, that "*wherever circumstances admit,* this inward change will be productive of a correspondent reformation in the life: and the amendment of the outward conduct will bear testimony to the amelioration which has taken place within." Now, if by the expression, "wherever circumstances admit," Mr. Cooper intended to allude to the case of those who, like the thief on the cross, have had no opportunity of testifying, by their after life, the reality of their repentance, we should have admitted the propriety of the qualification without any hesitation. But something more seems to be implied in the expression; for Mr. Cooper proceeds to concede, p. 74, "that it may, and frequently does happen, that this renewal of the heart occurs in persons whose naturally pleasing dispositions, amiable manners, exemplary discharge of relative and social offices, and apparent attention to religious duties, have been previously such, as to leave but little room for any considerable and striking improvement in their external department." This concession opens a large field for discussion of the most serious and important kind. It will be impossible to do justice to the subject in the course of a review; we will venture, however, to make a few reflections upon it.

Many advocates for religion may err in overstating the good which it has produced in the world, and in giving descriptions of the *actual* effects of Christianity, which are falsified by observation and experience; an error which cannot fail to prove prejudicial to their cause. But there are dangers of an opposite kind. In particular it is to be feared, that some professors of Christianity, having degenerated in their practice, among whom, nevertheless, its doctrines continue to be maintained, may be disposed to lay too little stress on its efficacy to improve the external conduct; and may claim the exclusive privileges of Christians, merely on the ground of the new motives with which religion supplies them, the correct faith which it inculcates, and the devout feelings which it communicates. Such a claim, however,

founded on distinctions o this sort, we should be slow to acknowledge. Practice is, after all, the true test of goodness. Feelings may deceive us: motives may be equivocal: and a faith, however correct, which bears no *peculiar* fruit, is a subject of just suspicion. We greatly question whether it ever be admitted in Scripture, that there are in *the world* many moral, amiable, and exemplary men who are as good, or nearly as good, as the true servants of God, in respect to all the branches of external conduct; and that it is only *when circumstances admit*, that the amendment of the outward conduct, in the convert to Christianity, will bear testimony to the change which has passed within.

It may perhaps be alleged, that the young man who came to Jesus Christ, and who, being told to keep the commandments, said, "all these have I kept from my youth," is an example of a moral, yet unconverted person. Let us not mistake the character of this individual. He was unquestionably covetous; for it is said of him, that he had large possessions, which he could not find in his heart to sell and give to the poor, at the command of him whom he professed to reverence as the Messiah. Christ detected the covetousness of his heart, by his refusal to pursue the course of external conduct prescribed to him, and thus exposed the deficiency of his moral character; for covetousness is immorality of the worst kind, according to the Gospel.

Perhaps, also, the Pharisees may be considered as examples of moral men who wanted only right faith and right internal principles. This however is a false supposition. They devoured widows' houses. They neglected justice, mercy, and truth. They said and did not. They were therefore clearly deficient in practice. Indeed our Saviour himself expressly declared to his followers, that except their *righteousness* should exceed that of the Scribes and Pharisees, they should in no case enter into the kingdom of heaven. We may infer from this, and numerous other passages of scripture, that there is a certain higher species of morality, a certain elevation, not only of internal principle, but external conduct, on which our Saviour insists, as distinguishing his disciples from the most approved characters among the unbelievers. The Scribes and Pharisees were admired as models of moral excellence in the days of Christ. But it was necessary that the righteousness of the Christian should exceed theirs. The followers of Christ were not only not to swear falsely; but not even to swear lightly, nor to trifle with any sacred thing. They were to love, not only their friends, but their enemies; not only to lend to him from whom they hoped to receive, but to give and lend, hoping for nothing again. They were to forgive, not seven times, but seventy times seven. They were to expect to be persecuted for righteousness' sake, and to rejoice in persecution. They were to do well and suffer for it, and to take this suffering patiently, &c. &c. Now in this higher kind of virtue, a virtue which obviously must manifest itself by the external conduct, they had no competitors, either among the Pharisees, or any of the heathen world: they clearly stood alone *. In modern times, perhaps,

* Mr. Cooper observes, that even in these converts, whom he admits not to be strikingly improved in this outward conduct "pride, self-dependence, and an exalted opinion of their own merits and pretensions, which before reigned in the heart with uncontrollable dominion, may have given place to the deepest humiliation and self-abasement." (p. 75.) Surely, however, in such a case, where the antecedent pride has been great, and the succeeding humiliation genuine, the change will manifest itself by new acts of condescension and kindness and forgiveness to their fellow creatures, by a new modesty of behaviour, by much general improvement of the temper, and consequently by a great improvement in the external department.

sufficient care has not been taken to point out the difference between evangelical, and merely ordinary virtue. Evangelical *doctrine*, though neglected in some quarters, has been zealously asserted by many able writers; but while the standard of faith has been set sufficiently high, the nature of evangelical works may not, perhaps, have been always delineated with similar care, nor has the standard in this respect been always equally exalted.

From this defect, indeed, we readily acquit Mr. Cooper, than whom we have met with few writers who have more ably and successfully pleaded the cause both of an evangelical faith and an evangelical practice. We trust, therefore, that he will not misconceive the object of the reflections, which we have taken occasion from a passage in his sermons to introduce. With respect even to the particular point on which there appears to exist some shades of difference between us, we are aware that Mr. Cooper's statement of it will admit of an explanation, which would serve to qualify the concession about which we have hesitated, and would also lead us to assent to a large part of it. It cannot be denied, that, while on the one hand, even the sounder Christians of modern days probably fall short of the ancient in respect to evangelical practice, on the other modern unbelievers, (including those merely nominal Christians who are destitute of the true faith of the Gospel) probably rise above the ancient unbelievers in respect to their standard of virtue. Christianity, a weak, indeed, and languid Christianity, has now diffused itself. Nations profess the faith of Christ, and the generally received code of morals, though by no means sufficiently Christian, is not so unchristian as the code of the great mass of the unbelieving world in the days of Christ: a consideration which enhances the value of Christianity. Two causes, therefore, have united to lessen the difference between the moral conduct of believers and unbelievers in the present day. The one is that believers, partly, as we suspect, from their not having the nature and extent of evangelical practice sufficiently set before them, fall below their predecessors; and the other, that the unbelievers, through the diffusion of that very Christianity which they despise, have been lifted up above their natural level, and above the standard of their ancestors. The difference, however, we apprehend, is still sufficiently broad to render every case of real conversion visible in the outward conduct, to those who are near enough to observe it.

In Sermon viii. intitled "Hezekiah's Fall considered and improved," the criminality of that pious prince's conduct, in the matter of the king of Babylon's ambassadors, is skilfully detected and exposed, and much important practical remark is deduced from the narrative. On the following passage, taken from this sermon, we shall take the liberty of making a few comments.

"What a striking confirmation is thus incidentally conveyed to us, of that fundamental doctrine of the Scripture, the deep depravity of man, and his utter inability without the continual aid of divine grace to maintain the life of faith and communion with God! By numbers indeed this doctrine is either openly renounced, or virtually denied. Some affirm, that their nature is originally good, or at least disposed to listen to the dictates of reason, and to comply with the obligations of religion. Others contend, that the heart, by being habitually exercised in the ways of God, becomes inherently better, and gathers a stock of strength and goodness of its own. Let those who maintain such opinions, contemplate the example of Hezekiah, and see whether it does not expose the futility of their notions. Could any man be under stronger obligations than Hezekiah was, to render unto the Lord according to the benefit done unto him? Could there be any one, whose religious habits were more confirmed than his were? Yet in the hour of temptation what did these circumstances avail? All his obligations were forgotten. All his habits of religion lost their influ-

ence. His own strength became perfect weakness. No sooner did God leave him, than his *heart was lifted up.* No sooner was the barrier removed, than the stream rushed with impetuosity into the channel of sin. What does this event prove? It proves beyond a doubt, that if the barrier had not previously been interposed, the current would have always flowed in that channel. It proves, that if Hezekiah had hitherto manifested any love of God, any holy obedience to the divine commands, that love and that obedience had been the effect, not of any inherent or acquired goodness, but of grace, and of grace only. It proves, that *in his flesh dwelt no good thing*; that by nature *every imagination of the thoughts of his heart was only evil continually.*" (p. 176—178.)

The reasoning contained in the above extract, appears to us to be more defective than is usual with Mr. Cooper. This one action can hardly be regarded as a *proof* of Hezekiah's *original* depravity. The doctrine of the natural corruption of man being proved from the undeniable testimony of other passages of scripture, we are bound to refer to that source the incident in question. But surely it is no more a *proof* in itself, that in Hezekiah's *flesh dwelt no good thing*, than Adam's infraction of the command given him in Paradise is a proof that he was originally corrupt. But what we particularly object to, is, the unprofitable discussion, which is here introduced respecting inherent grace. "The deep depravity of man, and his utter inability, without the continual aid of divine grace, to maintain the life of faith and communion with God," we are disposed with Mr. Cooper cordially to maintain. But we do not see in what way it flows, as a corollary from this doctrine, that the heart, by being habitually exercised in the ways of God, does not become inherently better. We readily admit, indeed, that the case of Hezekiah, and a thousand similar phenomena of perpetual occurrence in the religious history of good men in all ages, appear to give some countenance to that view of the question which Mr. Cooper has taken. Yet much may also be urged on the other side. It might, for instance, be asked, Does not this view of the subject militate against the reality of that change which the scriptures denote by our being "born again," becoming "new creatures," being "made partakers of a divine nature," being "renewed in the spirit of our minds," &c. &c.;—all which modes of speaking seem to describe an actual moral transformation of the inward man, in consequence of which the believer in Christ Jesus acquires a *new* character, that is as truly *his own*, though entirely of the operation of the Holy Spirit, as his *former* character, derived to him from our first parents, was *his own*, when he was a child of disobedience? Many *exhortations* of scripture might likewise be adduced, to which the representation before us seems not easily reconcileable. Why, might it not be asked, are we required to "*exercise ourselves unto godliness*," if no habits of piety are to be the fruit of our exercises? Or, how are we to understand our being admonished to "*grow in grace*," if indeed the "heart, by being habitually exercised in the ways of godliness does not become inherently better?" Certainly, no humble Christian would chuse to express himself in terms so very equivocal, as those which Mr. Cooper has employed to convey to his reader the opinion he combats. Yet, is there *no* sense in which the heart, deceitful and desperately wicked by nature, is made "better" by that "grace of God which bringeth salvation?" Is there *no* sense in which, by holy exertions, the Christian "gathers a stock of strength and goodness?" Perhaps some light may be obtained upon this matter from analogy. Our bodily strength, or the goodness of our mental faculties, is in truth as much derived from God, and as much sustained by his continual influences, as any spiritual strength, and goodness we can possess. If

God think fit to withdraw that influence, the consequence is infirmity or death in the one case, madness or fatuity in the other; yet are our health and our reason *our own* while we enjoy them;—in no *such* sense, however, our own, as can administer to pride, inasmuch as we have received them gratuitously, and hold them dependently. But we pretend not to decide the question, nor, rightly considered, do we conceive a decision upon it to be of any moment. Let but the facts be truly and cordially acknowledged, that "without holiness no man shall see the Lord," and that all our holiness is both originated and maintained by communication from above; and what remains will be a mere question of speculation, as little important as all such questions usually are.

Mr. Cowper estimates the practical importance of the doctrine of original sin, or the corruption of man's nature, in a very different manner from many modern divines. Even of those who are reputed orthodox, and who admit the doctrine as matter of indisputable fact, as well on the testimony of Scripture, as of universal experience, there are numbers who seem to be wholly unconscious of any practical use to which it may be applied. So little use is, in fact, made of this awful truth in the sermons or writings of any class of men, except those who are invidiously called *evangelical*, that the contrary practice has become one of the marks by which they are commonly distinguished, and not unfrequently is it alleged against them as a reproach. "To bring men to a sense of their actual transgressions," it has been urged, "is indeed of great and signal importance, for thus only can you lead them to repentance and reformation: but why insist so much upon the depravity of human nature? It is a truth, no doubt, but what is its practical value, that you must so continually dwell upon it, and so anxiously display it? Is not this conduct indeed of *pernicious*, rather than of *salutary* influence? For to what can the disgusting representation tend, but to generate melancholy, and prompt to suicide; to degrade a man in his own sight, and to inspire hatred and detestation of his species?" To all persons whose sentiments we have here described, we beg leave to recommend a serious perusal of the sermon from which we have already given a quotation. They will there see the practical utility of the doctrine in question clearly and convincingly stated, and may be brought perhaps to acknowledge, that a far more intimate connection subsists, than hitherto they have perceived, between a knowledge of our internal depravity, and that temper and frame of heart which Christianity inculcates. Our own persuasion of the fundamental importance of this knowledge to all practical religion, (in the large and scriptural acceptation of that term, as comprehending not the *actions* only, but the *dispositions* also, which are proper to genuine Christianity) must be our apology for another and more extended quotation from the same excellent discourse.

"Nothing but a deep sense of our natural depravity can effectually destroy our vain self-confidence, and can excite us to a diligent use of those means, which are essential to our growth in grace, and to our perseverance in well-doing. Without the constant exercise of watchfulness over our hearts, and of prayer for the divine assistance, the spiritual life cannot be maintained in the soul. But by what adequate motive shall we be impelled to the discharge of these duties, without feeling the necessity of having recourse to them? What precautions shall we be induced to take against the attacks of an enemy, of whose very existence we possibly doubt; of whose power, at least, we entertain very limited notions? Let these notions, however, be corrected, and the effect will instantly appear. Let us dread the assaults of an adversary, and we shall make every preparation against him. Let us acquire an experimental knowledge of our inherent corruption, of the strength and malignity of the disorder, and the result will be obvious. We shall regard our heart with a holy jealousy, with an habitual distrust

Aware of its deceitful nature, we shall listen with suspicion to its most solemn promises, its most earnest protestations. We shall studiously examine the secret motives of our conduct. We shall sedulously avoid those places and practices, which are most likely to prove a snare to us, to fan the latent spark into a flame. Especially feeling our continual need of support from above, we shall be instant in prayer for a supply of the grace that is in Christ Jesus: we shall fear to resist and grieve the Holy Spirit of God; and shall labour by all the means in our power to ensure his presence, and to promote his influence in our souls.

"But it is not merely in quickening our circumspection, and in exciting us to a more simple dependance on the aids of divine grace, that the advantage resulting from a knowledge of ourselves consists. In exact proportion to our views of the depravity of our heart will be the degree of our self-condemnation and humiliation before God. Every fresh disclosure of that sin, which dwelleth in us, has a direct tendency, not only to weaken our self-confidence, but to lower our self-admiration. Nor, indeed, shall we ever effectually learn, with holy Job, to abhor ourselves, and to repent in dust and ashes, till with him we are brought to look upon ourselves as *vile*. The soul, while in a state of blindness with respect to the depth and the extent of its corruption, or possessing only very indistinct perceptions on this subject, sees nothing, or but little of its own distance from God, and of its own worthlessness and impurity in his eyes. Consequently its self-abasement before the Majesty of Heaven is proportionally slight and transient. But when clearer views are obtained on this interesting point; when by repeated and mortifying experience of the inherent wickedness of the heart, its entire alienation from God by nature, and its utter uncleanness in his presence, are clearly discovered; then, stript of every specious covering, and overwhelmed with a sense of its deformity, the soul sinks into nothing before God. Contrasting its own total vileness with the glorious perfections of the Almighty, with his patience and long-suffering, with his condescension, grace, and goodness, it loathes itself in its own sight, and acquiesces without a murmur in every dispensation, however painful, of the divine will." (p. 182—186.)

In his tenth sermon, on "the advantages of godliness to the present life," Mr. Cooper has given a very admirable delineation of what is comprehended under that term; so often ill understood, and defectively explained. How frequently is it to be perceived, that preachers, when defining godliness, have their eye only on such dispositions and duties as are required from us towards God in the relation of a *Creator*, while the special and interesting relations we bear to him, considered as *sinners* under a dispensation of grace, together with the peculiar dispositions and duties thence resulting, are strangely overlooked: though the latter only present the subject under that aspect which is appropriate to revealed religion, and the former constitute a view of it which the mere religion of nature might teach. Our author, after describing wherein true godliness consists, proceeds to state the comparative advantages of the worldly and the godly man in reference to the present life; and the pretensions of the former sink indeed into insignificance and vanity, before the enjoyments and resources of the latter. Mr. Cooper, however, it is much to be feared, rather describes a godly man as he *ought* to be, than as he often *is*. His draught is rather taken from the scriptural representation of a christian's duties and privileges, than from those imperfect transcripts of them which are seen in real life. Godliness hath indeed the promise of the life that now is, but who, alas! fully realizes this promise? Who so perfectly lives up to the *privileges*, or so uniformly practises the *duties*, which it comprizes, as to answer completely (unless indeed for some happy, but too transient intervals) to the amiable and delightful picture here exhibited? And yet unquestionably it is the model after which the Christian is to copy, and the test by which he must try his sincerity, and estimate his daily growth in grace. It must at the same time be admitted, that between what the best of men are in their happiest and holiest frames of mind, and what they are

in other circumstances, there is a wide difference indeed. A far wider difference, however, a difference most important to be accurately marked by every Christian instructor, subsists between such persons and all other men, when compared in their *habitual* tempers, feelings, and pursuits. When the particulars of this difference are faithfully delineated, the humble dejected Christian will recognize his own likeness, and be comforted. Thankfulness for the *past* will animate his expectations for the *future*, and what *has been* done be a pledge to him of what *shall* be done. Thus encouraged, his hopes will give zeal to his endeavours, and "forgetting the things which are behind, and reaching forth to those things which are before," he will "press towards the mark for the prize of his high calling of God in Christ Jesus." We by no means intend to say that there is any thing in the effect and tendency of Mr. Cooper's sermons to dishearten the feeble or dejected Christian. Far from it! On the contrary, nobody knows better than our author how to give consolation to such persons, as the last sermon in the volume, p. 296—310, sufficiently testifies. If our limits would have allowed, we should have been glad to have extracted largely from this part of the work. It proves the author to be, what we have already described him to be, "an able minister of the New Testament," well skilled in "rightly dividing the word of truth, and giving to every man his portion in due season."

We think that Mr. Cooper is particularly happy in his method of meeting difficulties, reconciling apparent discordances, and obviating objections. Of this we might give various examples, but the following shall serve as a specimen of the rest. In his xith sermon on *Luke* xiii. 24. (a sermon which is excellent and impressive throughout) he thus remarks on the different representations given in scripture of "the difficulties which obstruct the entrance into heaven."

"An object, when viewed under different aspects, assumes different hues, and presents itself in different forms. Hence it occurs, that the descriptions of the same object may sometimes vary considerably from each other, and occasionally may even involve seeming inconsistencies and contradictions. Such is the case with respect to the revealed way of salvation. On the one hand, it is set forth as a way narrow and intricate; difficult of access, replete with obstacles: a way, which requires in all, who enter on it, unceasing exertion, circumspection, and fortitude. On the other hand, it is described as a way, easy to be found, free and open to all: an *high-way*, so plain and direct, that *the wayfaring men, though fools, shall not err therein:* a way, in which we may walk secure from fear and danger; a way of pleasantness and peace. How can we account for representations apparently so inconsistent and contradictory? Do they result from a statement, on either side false or exaggerated? No. They are occasioned by the different aspects under which the subject is contemplated. Viewed in connection with the rich and comprehensive offers of the Gospel, with its gracious and encouraging promises, with the adequate provision made for the spiritual support, direction, and consolation of all its followers, the way of salvation may justly lay claim to the cheerful and inviting character assigned to it: while considered merely in reference to the arduous duties which it prescribes, and to the natural indisposition, and inability of man for discharging them, it no less justly warrants the gloomy and forbidding colours, in which it is occasionally depicted."

It is a pleasing trait in Mr. Cooper's character as a preacher, that he avoids controversy. He never assumes the port of a combatant, however tempting the occasion; but contents himself with a simple exhibition of what he deems the truth, as the most effectual method of resisting error. Accordingly in the xiith sermon, "The marks of true faith stated and explained," from 2 Cor. xiii. 5. we find him making a judicious distinction between the reality of faith and the consciousness of possessing it, and calling the timid and

doubting Christian from trying his state by the precarious standard of his animal feelings, to more scriptural and solid grounds of decision; without directly noticing the very censureable and too prevalent error of those, who make the feelings the only test of faith, and who, confounding belief of the divine promises with confidence of our personal interest in those promises, represent assurance of our acceptance and pardon as of the essence of justifying faith.

There is (it may be allowed us to observe, as the subject is here brought into view) a certain loose way of talking about *frames* and *feelings* among many religionists, which tnds to generate very opposite, but eually dangerous mistakes. While oe party seems evidently to understnd by the expressions little else tlin the mere "exaltation or depssion of the spirits;" and on the fedings attendant on such fluctuatios of the animal frame, absurdly rest the decision of the important quetion which Mr. Cooper's text reqires us to examine, (viz. "whetherye be in the faith"); another desciption of persons, aware of this absurlity, and not distinguishing betweet *animal* and *spiritual* frames and felings, appears to treat it as a matteiof total indifference whether the frae of a Christian's mind be *holy* or *nholy*; and thus are led to assume a riterion, equally as unscriptural asthe other, which resolves faith int mere matter of opinion or sentimen,—into an inert, inoperative prinple. The religious feelings are nst unquestionably a legitimate anscriptural standard of decision, bywhich the truth of every man's prcession of faith must be tried anddetermined. For only through or hope, and fear, and love, and e>ry affection of the soul, which are th springs of action, can our faith, ifiving and active, operate upon ou dispositions and conduct, producig in us all those fruits of rightcousne, of which the scriptures represenfaith as the radical principle. To reject this test, therefore, would be equivalent with denying the distinction between a living and a dead faith, and, consequently, the connection between faith and practice: it would, in effect, be to treat it as a matter of indifference, whether a professed Christian be spiritually or carnally-minded; whether he set his affections on things above, or on things on the earth. The religious feelings, however, are to be carefully distinguished, on the other hand, from all such feelings as have their origin or maintenance either wholly or chiefly in the fluctuations of the animal spirits, and which consequently have nothing in them, strictly and properly, of a moral or spiritual character. Of this description are all feelings considered merely as lively or dull, animated or dejected. For an holy faith will have an holy operation and influence upon the mind, as well in the one case as in the other. Its effects will be different in other respects, but without any alteration of their moral character;—different in respect of the degree of emotion which they occasion, but in their holy nature and tendency the same.

Pinckard's *Notes on the West Indies.*

(Concluded from p. 429.)

In extracting from this work some passages which were inserted in our last Number, to confirm an account of the shocking method of enforcing labour in the West Indies which the colonial party has had the effrontery to contradict, we overlooked a passage which is peculiarly striking, because it shews that the fact, thus boldly denied in Europe, is, in truth, notorious to every man who ever sailed along the coast of a West India island, supposing him even not to have landed on its shore.

Dr. Pinckard, in describing the first view he had of Barbadoes, incidentally shews that a practice, the existence of which is disputed in the British Parliament, forms one

of the ordinary characteristics of a West India landscape.

"Soon we discovered it to be the Northern point of the island of Barbadoes; but Carlisle Bay is to the south: we had therefore to coast round nearly half the extent of the island, before we could reach the harbour. This day afforded us a good opportunity of viewing the island. We stood near in, and could observe, distinctly, the objects on shore. I took my seat upon deck, and with an anxious eye, aided by the telescope, minutely examined every thing we passed. The mind, ever active, generally forms to itself some image of the things we hear spoken of, before any opportunity occurs of seeing them. Often the picture is very incorrect and extravagant; but upon the present occasion I was pleased to find that I had formed to myself a tolerably accurate copy of the West Indies, from the descriptions I had heard and read. In particular *the appearance of the fields, and of the* SLAVES LABOURING WITH THE WHIP AT THEIR BACKS, *had been painted very correctly in my imagination;* for I *now saw them, in reality, what my mind had long represented them.*" (vol. i. p. 193.)

We wonder that none of the defenders of the Slave Trade have thought of denying that the weather is hot in the West Indies. To ascribe to it a temperature like that of our own climate would certainly tend to prove, that men might be driven to intense labour at noon-day with less detriment to their bodily frames. Perhaps the party will profit by this hint in the next Session of Parliament.

Dr. Pinckard twice attended the negro markets, and has given us two descriptions of the manner in which slave-selling is conducted by *English merchants* in the West Indies, with which we shall close our selections from this valuable and interesting work.

"A few days ago I had the opportunity of being present at a more regular sale, or market of slaves, than I had seen before; and here I witnessed all the heart-rending distress attendant upon such a scene. I saw numbers of our fellow-beings regularly bartered for gold, and transferred, like cattle, or any common merchandise, from one possessor to another. It was a sight which European curiosity had rendered me desirous to behold, although I had anticipated from it only a painful gratification. I may now say—I have seen it!—and while nature animates my breast with even the feeblest spark of humanity, I can never forget it!

"The poor Africans, who were to be sold, were exposed, naked, in a large empty building, like an open barn. Those who came with intention to purchase, minutely inspected them; handled them: made them jump, and stamp with their feet, and throw out their arms, and their legs; turned them about; looked into their mouths; and according to the usual rules of traffic with respect to cattle, examined them, and made them shew themselves in a variety of ways, to try if they were sound and healthy. All this was distressful as humiliating, and tended to excite strong aversion and disgust: but a wound, still more severe, was inflicted on the feelings, by some of the purchasers selecting only such as their judgment led them to prefer, regardless of the bonds of nature and affection! The urgent appeals of friendship and attachment were unheeded: sighs and tears made no impression: and all the imploring looks and penetrating expressions of grief were unavailing. Hungry commerce corroded even the golden chains of affection: and sordid interest burst every tie of nature asunder. The husband was taken from the wife, children separated from their parents, and the lover torn from his mistress:—the companion was bought away from his friend, and the brother not suffered to accompany the sister.

"In one part of the building we seen a wife clinging to her husband, and beseeching, in the strongest eloquence of nature, not to be left behind him. Here was a sister hanging upon the neck of her brother, and, with tears, entreating to be led to the same home of captivity. There stood two brothers, enfolded in each other's arms, mutually bewailing their threateed separation. In other parts were friends, relatives, and companions, praying to be sold to the same master,—using signs to signify that they would be content with every, might they but toil together.

"Silent tears, deep sighs and heavy lamentations bespoke the universal suffering of these poor blacks, and proved that nature was ever true to her feelings. Never was scene more distressful. Among these unhappy, degraded Africans scarcely was an unclouded countenance. Every feature was veiled in the silent gloom of woe: and

sorrowing nature poured forth in all the bitterness of affliction.

"A whole host of painful ideas rushed into my mind at the moment.

"In sad contemplation all the distorted images of this abhorrent traffic presented themselves to my recollection. The many horrors and cruelties, I had so often heard of, appeared in their worst shape before me: and my indignation was acutely alive to the unmerited punishment sometimes inflicted—the incessant labour exacted—the want of freedom—and all the catalogue of hardships endured by slaves. I endeavoured to combat the effect of these impressions by attaching my mind to opposite images—The kind treatment of negroes under humane masters occurred to me! I recollected the comfort and harmony of the slaves I had lately seen at 'Profit.' I contemplated their freedom from care, and the many anxieties of the world: and I remembered the happiness and contentment expressed in their songs and merry dances: but—all in vain! The repugnant influence would not thus be cheated. With such distress before my eyes, all palliatives were unavailing. The whole was wrong, and not to be justified. I felt that I execrated every principle of the traffic. Nature revolted at it; and I condemned the whole system of slavery under all its forms and modifications.

"When purchased, the slaves were marked by placing a bit of string, or of red or white tape round their arms or necks. One gentleman who bought a considerable number of them, was proceeding to distinguish those he had selected, by tying a bit of red tape round the neck, when I observed two negroes, who were standing together entwined in each others arms, watch him with great anxiety.

"Presently he approached them, and after making his examination, affixed the mark only to one of them. The other with a look of unerring expression, and, with an impulse of marked disappointment, cast his eyes up to the purchaser seeming to say—'and will you not have me too?'—then jumped, and danced, and stamped with his feet, and made other signs to signify that he, also, was sound and strong, and worthy his choice. He was, nevertheless, passed by unregarded: upon which he turned again to his companion, his friend, brother, which ever he was, took him to his bosom, hung upon him, and, in sorrowful countenance, expressed the strongest marks of disappointment and affliction. The feeling was mutual:—it arose from reciprocal affection. His friend participated in his grief, and they both wept bitterly. Soon afterwards on looking round to complete his purchase, the planter again passed that way, and not finding any one that better suited his purpose, he now hung the token of choice round the neck of the negro whom he had before disregarded. All the powers of art could not have effected the change that followed. More genuine joy was never expressed. His countenance became enlivened. Grief and sadness vanished, and flying into the arms of his friend, he caressed him with warm embraces, then skipped, and jumped, and danced about, exhibiting all the purest signs of mirth and gratification. His companion not less delighted, received him with reciprocal feelings—and a more pure and native sympathy was never exhibited. Happy in being again associated, they now retired apart from the crowd, and sat down in quiet contentment, hugging and kissing the red signal of bondage, like two attached and affectionate brothers—satisfied to toil out their days, for an unknown master, so they might but travel their journey of slavery together.

"In the afternoon of the same day I chanced to be present when another gentleman came to purchase some of the slaves who were not sold in the morning. After looking through the lot he remarked that he did not see any who were of pleasant countenance: and going on to make further objections, respecting their appearance, he was interrupted by the vendor, who remarked that at that moment they were seen to great disadvantage, as they looked worse 'from having lost their friends and associates in the morning.' Aye! truly, I could have replied—a very powerful reason why they are unfit for sale this afternoon! If to be of smiling countenance were necessary to their being sold, it were politic not to expose them for long to come. Still, some were selected, and the mark of purchase being made, the distressful scene of the morning was, in a degree, repeated.

"A few of the most ill-looking, only, now remained, who were meagre, and of a rough skin,—not thoroughly black, but of a yellowish, or dirty brown colour—of hungry, unhealthy aspect, feeble, of hideous countenance, and in general appearance scarcely human. These remained to a future day, and would, probably, be sold, not to the planters, but to the boatswains, tailors, hucksters, or some of the inferior mechanics or shopkeepers of the town, at

a price somewhat lower than that demanded for the more robust, and well-looking; and, alas! though least able to bear fatigue, these feeble beings would, most likely, be subjected to a far more heavy slavery than those of stronger frame; for it is commonly seen that the labour exacted by the poorer orders of people, from their few and weakly slaves, is more severe than that required by the opulent planter from his regular and better appointed gang: although, in theory, the circumstance of being always under the eye of the master, instead of being left to the mercy of a hireling, would seem to be an advantage much in favour of the slaves of those owners, who possess but few." (Vol. ii. p. 216—224.)

"Not simply from curiosity, but from a desire of acquiring instruction from whatever occurs of peculiar interest, I have again been led to be present at one of those most humiliating scenes, a sale of human merchandize, where I saw, what is here termed, a *prime cargo* of 300 men and women from the Gold Coast of Africa, all human beings like ourselves, exposed to public *vendue*, even as the herds of sheep and oxen in Smithfield Market! But although I had now been more than a year in the West Indies, I was glad to find that my European feelings were not yet so entirely blunted, as to allow me to witness such a scene without experiencing the painful sensations which naturally arise in the breast of an Englishman, upon seeing his fellow creatures thus miserably degraded.

"The crowd was as great as at a Coventry shew-fair; and amidst the throng I observed many females, as well white as of colour, who, decked out in tinsel finery, had come to the *roupe* to buy slaves, either for themselves, their masters, or keepers. Infants too were brought to point the lucky finger to a sable drudge for *little self*, upon the same prejudice which leads mamma to take dear babe to a lottery office, to finger out the happy ticket, which is to make little missey's fortune!

"The poor blacks were not exposed to public gaze upon a high stool, in order to be first examined, and then knocked down at the hammer, as at the Dutch sale at Berbische; but were divided into three great lots, according to their value; and, the price being fixed, the purchasers were left to select from whichever division they might prefer. Boys from eleven to fourteen years of age sold for 600 or 700 guilders. The price of the women was from 700 to 800 guilders; and of the men from 700 to 900; but a few of the strongest were valued somewhat higher. The agent who conducted the sale is a liberal man, possessed of humane sentiments and a cultivated mind; but it is unfortunately *his calling* to deal in human flesh; and he very justly remarked to me, that in following this occupation, it is necessary to *give an opiate* to the finer feelings of nature.

"The coarse airs and indecent vulgarity exhibited by a negress, (who had probably been herself exposed in a similar manner) and a mulatto woman, her associate, towards some of these poor African girls, were both striking and disgusting. Each of these cloudy nymphs had wheedled her Lord to grant her the privilege of choosing a slave, to be the immediate attendant of her dark-hued person; and in making their selection, they used as little delicacy in touching, turning about, and trying their fellow blacks, as a butcher would in examining a pen of any other sort of black cattle in an open market. Common decency was outraged in these proceedings, which grossly aggravated a scene, that, under its best colours, is most cruelly humiliating.

"I committed a heavy trespass upon my feelings, by remaining for a considerable time at this sale; but at length hurt and shocked at what I had witnessed, and led into painful reflections upon the sadly chequered lot of our species, I made my retreat from this market of human woe, where not only the laws of decorum are openly invaded, and the rules of propriety set at defiance, but where all the social ties of our nature are broken down and bartered for gold.

"Amidst a scene every way repugnant to humanity, I was pleased to remark that a general sympathy was excited towards one particular family, whose appeals to the compassion of the multitude were not less powerful than their claims. The family consisted of a mother, three daughters, and a son. The parent, although the days of her youth were past, was still a well looking woman; the children appeared to be from fourteen to twenty years of age: they were very like the mother, and still more resembled each other, being all of distinguished face and figure, and remarkably the handsomest negroes of the whole cargo. Their distress, lest they should be separated, and sold to different masters, was strongly depicted upon their countenances, and expressed in such lively and impressive appeals, that the whole crowd

were, impulsively, led to commiserate their sufferings; and by universal consent, they were removed from the three great lots, and placed in a separate corner by themselves, in order that they might all be sold to the same master.

"Observing their extreme agitation, I was led particularly to notice their conduct, as influenced by the terror of being torn from each other, and I may truly say, that I witnessed a just and faithful representation of *the distressed mother*, and such as might bid defiance even to the all-imitative powers of a Siddons: for the fears of the parent, lest she should be separated from her children, or those from each other, were anxious and watchful beyond all that imagination could paint, or the most vivid fancy pourtray. When any one approached their little group, or chanced to look towards them with the attentive eye of a purchaser, the children, in broken sobs, crouched nearer together, and the tearful mother, in agonizing impulse, instantly fell down before the spectator, bowed herself to the earth, and kissed his feet: then alternately clinging to his legs, and pressing her children to her bosom, she fixed herself upon her knees, clasped her hands together, and, in anguish, cast up a look of humble petition which might have found its way even to the heart of a Caligula! And thus, in nature's truest language, did the afflicted parent urge the strongest appeal to his compassion, while she implored the purchaser, in dealing out to her the hard lot of slavery, to spare her the additional pang of being torn from her children; to forbear exposing her to the accumulated agonies which would result from forcing them asunder, whom the all-wise Disposer of events had bound together by the most sacred ties of nature and affection." (Vol. iii. p. 353—358.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*The Antiquities of Greece*, similar in design to Adam's Roman Antiquities, by the Rev. JOHN ROBINSON:—GROTIUS *de Veritate*, with numerous Corrections of the Text, to be printed at the Clarendon Press:—An Epic Poem, on the *Horrors of Jacobinism*; by Mr. ROGERS, Author of the Pleasures of Memory:—A Translation of JOINVILLE; by Mr. JOHNES, Translator of FROISSART:—The *Triumph of Petrarch*, translated by Mr. BOYD.

In the Press:—A new edition of CLARENDON's *History of the Rebellion*, in 6 vols. 8vo.:—another edition in 4to. both at the Clarendon Printing Office:—*A Catalogue of the MSS., Collations, and Books of the late* J. P. D'ORVILLE, Esq. purchased by the University of Oxford, in 1805, for £1,025:—*Memoirs of Sir Henry Slingsby, Bart.* from 1638 to 1648; by Himself: and *Memoirs of Capt. J. Hodgson*; by Himself: with Copies of Papers relative to the Operations of Cromwell and his army, while in Scotland: in one vol. 8vo. edited by WALTER SCOTT, Esq.:—*Popular Ballads and Songs*; from Tradition, MSS., and scarce Editions, with Translations of similar Pieces from the ancient Danish Language; in 2 vols. 8vo. by R. JAMIESON, M. A. F. A. S.:—*Prize Essays and Transactions of the Highland Society of Scotland*: with an Account of the Principal Proceedings of the Society since 1803: by HENRY MACKENZIE, Esq. One of the Directors: vol. 3. 8vo.:—*Institutes of Biblical Criticism*, or, Heads of the Course of Lectures on that Subject, read in the University of King's College, Aberdeen; in 8vo.; by GILBERT GERRARD, D. D. Professor of Divinity:—*A View of the Mineralogy, Fisheries, Agriculture, Manufactures, &c. &c. of the Island of Arran*; in 8vo.; by the Rev. JAMES HEADRICK:—BEAUSOBRE's *Introduction to the New Testament*:—The First Fasciculus of the late Professor SIBTHORPE's *Flora Græca*, edited by Dr. SMITH; consisting of 50 coloured Plates, and Descriptive Letter Press: forming, in the whole, Ten Volumes in folio, containing 1,000 Figures, executed by SOWERBY from the Drawings of BAUER:—The 3d and 4th volumes of the Rev. THOMAS ROGERS's *Lectures on the Liturgy*.

A Society has been lately established in London for the improvement of Horticulture. The Report of the Committee is published and circulated. It states that

the members have long been convinced, that there scarcely exists a single species of esculent plant or fruit, which, relative to the use of man, has yet attained its utmost state of perfection: nor any branch of practical Horticulture, which is not still capable of essential improvement. Under these impressions, they hope to receive the support and assistance of those who are interested in the success of their endeavours, and capable of promoting it.

The Rev. RICHARD YATES has undertaken a circumstantial, comprehensive, and connected *History of the Various Public Charities which adorn the Metropolis.*

The Rev. Dr. PLAYFAIR, Principal of the College of St. Andrew's, has published his Proposals for a *Complete System of Geography, Ancient and Modern.*. It is to consist of Six Volumes in Quarto, each vol. containing upwards of 700 pages, price two guineas, accompanied by 50 large sheet maps. The First Volume will appear as soon as a competent number of Subscribers is obtained.

A MSS. of the Gospel of St. John in Latin, but written on parchment in Roman characters mixed with Saxon, said to be 1,200 years old, has been lately exhibited to the Antiquarian Society, by the Rev. Mr. MILNER.

A new room, formerly the Law School, adjoining to the Bodleian Library, has been lately completed, and partly filled with MSS., leaving spaces on the upper part for printed books. The principal MSS. are those of Mr. CARTE and Bishop TANNER.

Captain Macnamara, of the East India Company's Service, has published, in the Medical and Physical Journal for August, the following circumstances respecting Vaccination, which occurred to him, last autumn, at Cheltenham. Meeting a woman with a child, whose face was shockingly disfigured by eruption, he enquired the cause, and was told, *that the child had been inoculated, twelve months back, with the Cow-Pox; and had been, in consequence, in that state, ever since!* Determined to investigate the fact, he waited on the mother, who assured him *that the child had never been inoculated at all, but that she intended taking it to Dr. Jenner for that purpose, since the Cow-Pox inoculation had entirely cured another of her children, which had been afflicted with a similar eruption.* This, the Editors say, they understand has been since done; and the skin, as in the former instance, became, almost immediately after, perfectly free from eruption; and such instances, they add, are become familiar to them. Captain Macnamara justly observes, that had he quitted Cheltenham without investigating this affair, he might have been innocently the cause of propagating a most wanton or malicious falsehood; while he might have asserted the case to have fallen under his own observation.

HOLLAND.

The Teylerian Society at Haarlem have proposed the following questions, as the subject of a Prize Essay, to be adjudged on the 8th of April, 1807:—1. In what does the difference between Natural and Revealed Religion consist? 2. Whether various publications have not appeared, at different times, which tend to obscure this difference, and to cause the advantages possessed by Christianity over the Religion of Nature to be forgotten? 3. Whether, in proportion as these writings are disseminated, and the two Religions assimilated, in every point, to each other, the most fatal effects may not be expected to result to Christianity, Morality, and the Happiness of Man? The prize is a gold medal of 400 florins in value. The Essays must be written either in Dutch, English, French, or Latin.

SPAIN.

Don MICHAEL CABANELLAS, a Spanish Physician, during the prevalence of the contagious distempers which raged at Carthagena, shut himself up, with 50 persons, in one of the hospitals of that city, in order to prove the efficacy of acid fumigations. He and his companions, among whom were two of his own children, actually slept in the beds where many patients had recently fallen victims to this dreadful disease; without employing any other preservatives than the mineral acid fumigations, as directed by Mr. Guyton; after being thus strictly confined, the whole 51 persons came out in perfect health. The king of Spain has, in consequence, conferred suitable rewards on all who thus exposed themselves for the service of the state, and the interests of humanity.

ITALY.

An eruption of Mount Vesuvius has recently taken place, exceeding any thing of the kind within the memory of man. The summit of the mountain is torn to pieces; and the rim of the crater is quite altered. In consequence of the number of fissures, it is thought that a whole side of

the mountain will fall in. About a hundred dwelling houses and estates have been ruined; with large tracts of vineyard-ground, corn fields, &c. The volcano is not yet quiet. The subterranean noises are dreadful. Flashes of lightning are, from time to time, emitted from clouds of smoke. Great apprehensions are entertained, that Torre del Greco may share the fate of Herculaneum. A part of its streets have been already inundated by the lava, which the inhabitants have removed with incredible labour and fatigue. Still the stream continues to run very near the place; and the inhabitants are deterred from leaving their houses, through fear of injury by the glowing cinders discharged from the mountain. A great quantity of ashes has also fallen in Naples.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

SHORT Inquiry into the Proof of Miracles. 6d.

The Condition and Duties of a tolerated Church; a sermon preached in Bishop Strachan's Chapel, Dundee, on Sunday Feb. 9, 1806, at the Consecration of the Right Rev. D. Sandford, D. D. to the Office of a Bishop in the Scotch Episcopal Church. By the Rev. J. Walker, A. M. 1s. 6d.

A Sermon preached in the Church of St. Martin in the Fields, Westminster, before the Governors of the benevolent Institution established for the Purpose of delivering poor married Women at their own Habitations, on Sunday March 9, 1806. By G. J. Huntingford, D. D. F. R. S. 1s. 6d.

An Address to the lower Class of his Parishioners on the Subject of Methodism, from the Minister of their Parish. By the Author of a Letter to a Country Gentleman on the same Subject. 1s.

Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St Bazil; from the Greek. By H. S. Boyd. 2s. 6d.

A Serious Call to the Christian World, to consider the present State of the Jews; with some Thoughts on the Prophecies of Daniel and St Paul. By the Author of the Battle of Armageddon. 1s.

Scripture illustrated by 96 beautiful Wood Cuts; from new designs by W. Craig.

A Sermon preached before the Archdeacon of Bucks, at his Visitation, held at Stoney Stratford, on Friday May 2, 1806. By the Rev. Thomas Le Mesurier, M. A. 1s.

A Sermon preached at Rochdale, April 13, 1806, occasioned by the Death of the Rev. Thomas Threlkeld, Minister of a dissenting Congregation in that Place. By Thomas Barnes, D. D. 1s. 6d.

Fifty-three Discourses, containing a connected System of doctrinal and practical Christianity, as professed and maintained by the Church of England; particularly adapted for the Use of Families and Country Congregations. By the Rev. E. Blackenbury, A. B. 2 vols. 8vo. 15s.

A Sermon preached at the Assizes at Dorchester, March 14, 1806. By the Rev. J. Williams.

MISCELLANIES.

Dissertations on Man, Philosophical, Physiological, and Political; in Answer to Mr. Malthus's "Essay on the Principle of Population." By T. Jarrold, M. D. 8vo. 10. 6d.

Specimens of Continental Architecture. By Robert Smirke, Jun. F. R. S. Part I. 1l. 10s. to be continued in four parts.

Architectural Antiquities of Great Britain, represented and illustrated in a series of plans, elevations, views, &c. of various ancient edifices, with historical and descriptive accounts of each. By John Britton, medium 4to. 2l. 12s. 6d.

The exemplary Life of the pious Lady Guion; translated from her own account in the original French. By J. D. Brooks. 7s.

A Sketch of the professional Life and Character of John Clark, M. D. By J. R. Fenwick, M. D. 8vo. 2s.

An Account of the Life and Writings of James Beattie, LL. D. By Sir W. Forbes, Bart. 2 vols. 4to. 2l. 12s. 6d. royal 3l. 3s.

Memoirs of the late Rev. Joseph Warton, D. D.; to which are added a Selection from his Works, and a literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev John Wool, A. M. 4to. 1l. 7s.

A Dispassionate Inquiry into the best Means of National Safety. By J. Bowles, Esq 2s. 6d.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THE annual report of this Society has just been published. It is preceded by a sermon preached at their anniversary meeting on the 27th of May, 1806, by the Rev. EDWARD BURN, M.A. Lecturer of St. Mary's Birmingham, from Acts xxvi. 17, 18. This is an able and appropriate discourse, from which we feel a disposition to extract largely. We must be content, however, with very limited quotations, and with referring our readers to the sermon itself. The following passage is taken from the answer which the preacher gives to those who object to missions the difficulty of the undertaking. "The servant of Christ," he observes, "however pre-eminent his piety; however exemplary his humility, his patience, his self-denial, his ardent zeal for God, and his tender compassion for the souls of men; must, nevertheless, be content to go forth, divested of Apostolic authority. His access, in the first instance, must, on various accounts, be difficult. His body will have to contend with almost every vicissitude of climate and with every form of danger, in reaching the immediate objects of his compassion:—if he escape the perils of the great deep (which, blessed be God! our dear brethren have recently done) he must expect perils among the Heathen; and, perhaps, in his labours of mercy, be exposed to deaths often! In proportion as his aim is simple and his soul is ardent, he will feel impatient to break through the impediments inseparable from the diversity of language, of habits, and of barbarous ignorance. And, supposing him in some degree to have surmounted these difficulties, there will be moments, when agonising with his God in secret, and weeping over those spectacles of moral wretchedness which are continually passing before him, his heart may be ready to despond and say, *I have laboured in vain, and spent my strength for nought.* Still his judgment is with his God: the cause he is embarked in, is divine: *Jesus*, whose name he bears to the Gentiles, *must increase*: they are given to him, by covenant, for a possession; and whatever obstacles may appear to obstruct the divine purpose, their *riches must be brought*, in order to fill up and enhance the splendours of his reign; when, in the plenitude of his authority as King of Zion, *He shall inherit all nations.*"

"If you are workers together with God," adds this zealous advocate for missions, "if you are prosecuting his great plan for bringing the nations *to the obedience of the faith*: however small the beginnings, and however slow the progress of your labours, the little cloud shall extend; and, in due time burst upon the wilderness, in showers of mercy: the seed sown in these moral deserts, which at present bear only the fruits of the curse, shall shake like Lebanon, and fill the face of the world with fruit. Not that you expect a nation to be born in a day: it is enough, if your success correspond to the general analogy which prevails, through the dispensations and the works of God. The patience of the husbandman, who waiteth for the precious fruits of the earth, should admonish us, not to despise the day of small things. If, by the labours of a generation, but one book of this inestimable volume be transfused into the speech of nations that know not God;—if, by the lives and labours, and even deaths, of those devoted men, who, *for his Name's sake, go forth taking nothing of the Gentiles*, the sacred leaven be but introduced;—if, but *one of a family, and two of a city*, amongst the benighted regions of Africa and the East, be brought to kiss the Son and to do Him homage;—you will not only have to consider your expence and your cares well repaid, but you will contemplate, in these beginnings, the elements, if I may so speak, of a future generation, that shall rise to call *Him* blessed: you will hail the bright approach of that glorious day, when *the fulness of the Gentiles shall come in, and all Israel shall be saved.*"

The Report of the Society's proceedings during the preceding year is very compendious. It states, that their missionaries at Sierra Leone had suffered considerably from illness, but that they had nevertheless continued to perform divine service regularly, and that in January last they were in perfect health. At that time they had baptized forty-six children of the settlers. The wife of one of the missionaries has found it necessary to return to England in consequence of indisposition. Three additional missionaries, who had obtained Lutheran ordination, after spending some months in this country, embarked at Liverpool on the 12th of February, with the intention of joining their brethren at Sierra Leone. The vessel in which they went

was stranded on the coast of Ireland, and being too much damaged to proceed on her voyage, without returning to Liverpool to refit, the committee ordered them to repair to Bristol, whence they took their departure in a vessel bound to Sierra Leone on the 22d of April *.

The committee have taken under the protection of the society three more students in the seminary at Berlin, whom they have it in contemplation eventually to send to some part of the East Indies.

The only article in the appendix which requires to be noticed is an "address delivered by the Rev. JOHN VENN, M. A. to the missionaries who sailed for Africa in the spring. We should have wished to transcribe the whole of this admirable address into our work, had not its length considerably exceeded the space which we can allot to it. The truly scriptural views which it exhibits, of the ministerial character and obligations, are applicable, not merely to the persons for whom it was intended, but, with some slight modifications, to the ministers of Christ of every name and station. We very earnestly recommend it to the serious attention of our clerical readers, as containing more proofs of sound wisdom, and enlightened piety, than we have often seen comprized in the same number of pages. That our commendation of this discourse is far from being excessive, we are persuaded will be the feeling of every man who reads it, and who is capable of discerning and relishing excellence. To such as may not have the opportunity of reading it, the following extracts will both vindicate the justness of our praise, and convey lessons of the most momentous import.

"In general we may remark that the Spirit of God has ever most remarkably blessed, not so much the men of genius and talents, the wise and the learned, as the truly pious and earnest Christians. Those, indeed, who possess genius and learning possess greater power, but the utility of that power depends wholly upon its direction. It is the right intent of the heart which God regards, the single eye to his glory, the lively faith in his word and promise, the ardent love to Jesus Christ, the fervent wish to make known his name, the compassionate desire to do good to our fellow creatures. These are the true qualities which form the Missionary character: these are the qualities which fitted the Apostles for their great work, and which evidenced as clearly as the miracles they wrought, their divine mission.

"Allow me, my Brethren, to set before you, with all humility, the high character which presents itself to my mind whenever I form an idea of a Christian Missionary. He is one who, like Enoch, walks with God, and derives from constant communion with him, a portion of the divine likeness. Dead to the usual pursuits of the world, his affections are fixed upon things above, where Christ sitteth at the right hand of God. He is not influenced, therefore, by the love of fame, and distinction, the desire of wealth, or the love of ease and self indulgence. Deeply affected by the sinful and ruined estate of mankind, especially of the Heathen, he devotes his life, with all its faculties, to promote their salvation. Undaunted by dangers, unmoved by sufferings and pain, he considers not his life dear, so that he may glorify God. With the world under his feet, with Heaven in his eye, with the Gospel in his hand, and Christ in his heart, he pleads as an ambassador for God, knowing nothing but Jesus Christ, enjoying nothing but the conversion of sinners, hoping for nothing but the promotion of the kingdom of Christ, and glorying in nothing but in the cross of Christ Jesus, by which he is crucified to the world and the world to him. Daily studying the word of life, and transformed himself more and more into the image which it sets before him, he holds it forth to others, as a light to illuminate the darkness of the world around him, as an exhibition of the light and glory of a purer and higher world above."——

"But it is absolutely necessary, that the lustre of this light should shine in the conduct as well as in the doctrine of the men who exhibit it."—"In many cases, men will be first struck with the light manifested in the conduct: of this they can judge more easily and surely. If they behold the display of meekness and candour, kindness and goodwill, compassion towards all that are in distress, activity and readiness to benefit mankind in every possible way; if they observe an uncorrupted integrity, and

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* We are sorry to learn that the vessel in which these three missionaries took their passage, having called at Madeira, its Captain died there; and the mate being incompetent to carry the vessel forward, it was judged expedient by the British consul to prevent its proceeding until another Captain should arrive from England. The tedious detention of the missionaries at Madeira, where the necessaries of life bear an extravagant price, will occasion, it is feared, an expence of some hundred pounds to the Society.

uniform conscientiousness, a purity which avoids even the appearance of evil, and a disinterestedness which seeks no recompence for doing good; they cannot but be struck with this conduct: however ignorant they may be, they cannot but be sensible of the excellence of such a conduct, and will be thus prepared to receive that system of truth of which it is so bright an exemplification."——

"In a word, you are to be the light of them that sit in darkness and the shadow of death: unto them must the light shine from you, both of true and holy doctrine, and exemplary and Christian practice. Strive then together, that the Gospel be not hindered. A noble office is entrusted to you; the interests of the Redeemer's kingdom are committed into your hands. He sends you to labour in that neglected vineyard, to gather to him a Church in that kingdom of Satan. Let it be your only aim, your one wish, your never-abating desire, to fulfil the great work entrusted to you, as you honour Christ, as you love your fellow creatures. Give up every moment of your time, and the whole strength of your faculties, to this great and important duty. Think no pains too great, no self-denial too much, to promote it. Study yourselves the Gospel daily, that the glory of it may shine forth in all your words, and in all your actions, that men may behold in you the exact resemblance of your blessed Master, in whom the glory of the only begotten of the Father shone forth, the glory of grace and truth."——

"You see, then, my honoured Brethren, the means by which you are to succeed. The weapons of your warfare are not to be carnal. The engines with which you work are not to be those of worldly policy. Avoiding the error of the Papists, no force is to be used by you but that of the power of truth. Shunning the corrupt policy of the Jesuits, no garb of carnal texture is to be thrown by you over the truth, to disguise it, and to render it more agreeable to the perverted taste of man. You are to flatter no man's vices, nor to seek even for an introduction for the truth by improper compliances. Expect only to succeed by the simple but luminous exhibition of the truth, both in your discourses and in your life. Shun not, therefore, to declare the whole counsel of God plainly, faithfully, and boldly."

Mr. Venn then illustrates his views of ministerial fidelity by a reference to the examples of our Lord, of John the Baptist, of the Apostles, and of Elliott, Brainerd, Schwartz, and other modern missionaries. The use which he makes of these is remarkably judicious. In concluding this part of his address he points out the following particulars, in which (whatever smaller shades of difference there may have been among them) these lights of the Church perfectly harmonized; and which he represents as essential to the missionary character, and we would add, to the ministerial also.

"They all, then, agreed in such a supreme *regard to the truth* which they delivered, that they made the publication of it the grand object to which they devoted their whole lives, for the sake of which they contentedly bore the greatest hardships, and from the pursuit of which they could neither be deterred by dangers, nor seduced by prospects of gain or pleasure. They all agreed in an *entire indifference to this world* and its concerns. What they should eat or drink, what should be their accommodations or their pleasures, what was the opinion of the world respecting them, or what were its censures, they utterly disregarded. They served the Lord, not the world—they looked for a better world above, and were pilgrims and strangers in this. They all agreed in a supreme *love to that blessed Lord and Saviour* by whom they had been redeemed, to whom they owed their life, and the precious hopes which they entertained of eternal happiness and glory. The love of Christ constrained them. They were willing to spend and be spent for his sake; to be instant in season and out of season, in order to promote the knowledge of his beloved name and glorious salvation. They all agreed in the most sincere *love of holiness*; no one of them was impure, sensual, proud, avaricious, vain, idle, or trifling; they were in earnest about the great rules of obedience which they proposed to others. And they all agreed in a spirit of *fervent love* towards their fellow creatures. Their bowels yearned over those who were perishing in their sins: they ardently desired their happiness and salvation, and therefore travailed in birth, till Christ was formed in their souls."

IRELAND.

The miserably inefficient state of the established Church of Ireland is demonstrated by a paper laid on the table of the House of Commons, in the course of the last session. It is entitled, An Account of the number of Parishes in Ireland, and of the benefices or unions of parishes into which the same have been reduced; also of the churches and glebe-houses existing in 1791. From this paper it appears that the num-

ber of parishes is 2436, but that the number of benefices in consequence of the incorporation of two or more adjoining parishes into one is only 1120. The number of churches, glebe, or parsonage houses however, is still smaller, the former being stated at 1001, and the latter at 355!! Can we wonder that popery should increase in Ireland; or that disaffection, turbulence, disorder, and licentiousness of every kind, with their parent ignorance, should prevail there? We trust that a brighter day will speedily begin to dawn on this wretched and neglected country.

VIEW OF PUBLIC AFFAIRS.

GENERAL REFLECTIONS.

We have been accustomed to offer to our readers a few political remarks at the close of each session of parliament; and as the last session was immediately preceded by the formation of a new ministry, we have a peculiar inducement to adhere to the practice. We consider our political duties to be a branch of our moral and religious duties. All Englishmen, and especially those who possess an elective franchise, are supposed, by the constitution, to exercise their judgment on the general character and conduct of public men; and however diminutive, as well as indirect, the influence of any one may be, still it should be remembered, that the sentiments even of obscure and insulated individuals contribute to make up the mass of public opinion, and that public opinion is, on the whole, and in the long run, the great arbiter of public affairs in this and in every other country which enjoys any considerable portion of freedom. To give a fair view of political transactions, and to present a just character of the men who are the chief competitors for place and power, ought therefore to be one leading object of the Christian Observer. If we err in this department of our work, and we confess ourselves liable to misapprehension, we hope that our error will be in general on the side of charity; and if we incline to favour any party, it will usually be that of government.

We observed, at the time when the new ministry was appointed, that the expectations professed by some of their most eager friends would probably be disappointed; and that the difference between one ministry and another (we might perhaps have added, between one opposition and another) is less than is commonly imagined. The events of the session appear to us to have justified this observation. We proceed briefly to touch on some of the parliamentary measures of the last year; and first, on those which have been taken for augmenting the national force.

To devise a measure which should do little violence either to the feelings of the British people, or to the principles of our happy constitution, and which should at the same time provide sufficient means of defence against the numerous and well disciplined conscripts of Bonaparte, was the great difficulty under each of the two antecedent administrations. Mr. Addington retreated from the helm, because his military plans were considered as inadequate, by a great proportion of the House of Commons; and Mr. Pitt's Defence Bill, which professed to supply a force that Mr. Addington had neglected to provide, after two years' experience, has failed of its object in the judgment of the same parliament which enacted it.

It might have been naturally expected, that a great and immediate addition to our force, and especially to our regular army, would have been effected under the auspices of the present Secretary of State for the War Department, and of an administration formed on a broad basis

with a view to strength and vigor. It is however remarkable, that a very considerable portion of the last session elapsed, before any plan of defence was submitted to parliament; and that the bills at length brought in, viz. those for limiting the time of service of the regulars, (the Chelsea allowances being at the same time augmented,) and for training a part of the general population, are bills of which the acknowledged tendency is to supply military strength at a future and distant period. If the armies of Bonaparte had not been prevented, for such an unexpected length of time, by the state of the Continent, from making their usual demonstrations of an intention to invade this country, the usual complaints of a want of preparation to repel the invasion might doubtless have been reiterated in the last session, from the opposition benches, with great advantage. Our ministry stand indebted to the extent of Bonaparte's ambition, and to the very unquiet state of the Continent, for their exemption from the accustomed share of blame in this particular.

On the two bills to which we have alluded, we shall not presume to give any decided judgment. They are both, in a great measure, bills of experiment. Both have been projected by able persons who unquestionably intend the welfare of the country; and both have been resisted with the customary pertinacity of an opposition. Time will soon discover their true character. In the meanwhile we conceive it to be the part of a true patriot to countenance the new principle of *compelling* a large portion of the people to learn the use of arms, a principle which, however it may produce unpopularity in some places, or involve difficulty in others, is but too obviously justified by the present circumstances of Europe. We only fear that the principle has not been carried so far as the exigency of the present crisis requires.

While the interests of the military department have been thus consulted, the naval service has been encouraged by an increase of pay afforded to various classes of our seamen, and in particular to that useful body of men the petty officers. A peculiar regard to economy is the profession of the present ministry. They have nevertheless deemed it necessary to enlarge some branches of expenditure, and in particular the income of the royal princes, while they have laboured to diminish others. Our zeal for economy, however, ought not to make us expect that means can be devised, by any ministry, of materially diminishing the general scale of our expences, while the war shall continue. We ought rather to look to the probability of its increase.

Measures have been taken, which, on the whole, are clearly creditable to the administration, for ensuring a more speedy mode of auditing accounts. An immense arrear of unsettled accounts, erroneously supposed at first to imply great balances of *cash* to be due to the state, has been announced to the public. This arrear seems chiefly imputable to the growing magnitude of the national transactions, and to the inadequacy of the ancient modes of accounting. Mr. Pitt applied his mind to this particular object, but the progressive increase of the amount of the accounts to be audited, outstript the efforts of his commissioners. He also did much to prevent the accumulation of balances of *cash* in the hands of public accountants; to promote the general simplification of accounts; and to render all parts of the national income and expenditure intelligible. He likewise abolished a very considerable number of sinecure places. When we add to these merits of Mr. Pitt as a financier, the consideration of his having established that sinking fund (now amounting to about eight millions a year) which constitutes one of the chief hopes of the nation; even his warmest admirers can scarcely think that there is danger of ma-

terially detracting from his fame, if we admit that some praise, on account of further improvements and reformations, may remain to be gleaned by his successors.

In order to provide for that immense expenditure which the war, and the growing diminution of the value of money, render necessary, recourse has been had to an augmentation of the property tax to 10 per cent. and to some additional war taxes. The judicious practice of raising a large proportion of the war expences within the year, which has been thus extended by the present ministry, originated with Mr. Pitt; and the principal war tax, on which they have depended, was also introduced by him, in the shape first of a triple assessment, and afterwards of an income tax. Both these taxes, and indeed also the property tax so successfully substituted by Mr. Addington, were represented by the opposition of those times, as unjust, oppressive, and unconstitutional in their principle; and this sentiment was echoed through the country. The property tax, like the excise, and like many other new systems of taxation, brought down odium on its inventor. The successors, however, of Mr. Pitt, like those of Sir Robert Walpole, have adopted the principle originally condemned, and even extended it in their practice; and thus have amply reaped the benefit of the measure without incurring any great share of the unpopularity attending it. It may be said, indeed, that the present administration, on their first coming into power, had little choice afforded them, the continuance of the whole at least of the then existing property tax, having been rendered necessary by the unavoidable continuance of the war. This is, in our opinion, a sufficient apology for their conduct as ministers in respect to the property tax. We maintain, however, that if war was also unavoidable at the time when the adoption of the principle of that tax was first recommended to parliament by Mr. Pitt, Mr. Fox and his party ought then to have joined in the support of it. On no supposition can they be entitled to brand that tax as both odious and unconstitutional at one period, the principle of which they have themselves adopted at another. We do not say, therefore, that the former part of their conduct condemns the latter; but that the latter part condemns the former. And it is, on the whole, as we think, useful to the country, to point out these inconsistencies in the same men when in and out of place, even though they should, in many other respects, be entitled to our favourable opinion.

It is also remarkable that the same general line of foreign policy, which had been followed by Mr. Pitt, has been in a great measure professed by the new administration: namely, that of connecting ourselves with such continental powers as are least likely to be under the influence of France.

On one great, and as we think transcendently important question, his Majesty's present government have acted, if not more zealously, at least more successfully, than the former ministry. We allude to the abolition of the Slave Trade. It will doubtless be recorded in future history, to the honour of Mr. Fox (whose health, we lament to find, to be now so precarious) that in the speech in which he proposed his resolution to pledge the House to the future abolition of that detestable traffic (we believe that it was his last set speech in parliament) he declared that he should consider himself as not having lived in vain if he should have lived but to accomplish that one important measure. More than half the trade is already abolished under the auspices of the new administration, and of the remainder, we trust that we may say, in the language used by Mr. Pitt on a former occasion, that "its sentence is sealed." May the execution be, as every principle of duty demands, immediate!

We think it also due to the present ministry, to ascribe to them the praise of having abolished Sunday drilling, a point indeed which they reluctantly yielded to the applications made to them from different quarters, and in particular from many of the bishops.

Indications have been afforded by them of a disposition to attend to various points of domestic policy, too often neglected during war, and in particular to the subject of schools in Ireland, as well as to the investigation of abuses both in the naval, military, and financial department.

We will close these reflections, with remarking, that even if we should be successively deprived of the assistance of some of the ablest of our statesmen, industry and punctuality and frugality may remain to us, and these may do much in rectifying evils and inspiring confidence among the people. We are now perhaps arrived at a period, when we have much more occasion for the exercise of common political prudence and good sense, and of all the simple and self-denying virtues, than for any very striking exertions of talent. Providence indeed has for some time seemed determined to shew us that it is not in the power of all the inspirations of genius to lift us above our difficulties. Let us not put our confidence, therefore, in political or military atchievement. Let us look to the favour of heaven, to the blessing of God on a good cause, and to the auspicious consequences which result, we often know not how, from the adoption of sound principles. Let us contend less for this or for the other political party, and let us cultivate much more that religious and moral wisdom which constitutes the true strength both of a government and of a people.

CONTINENTAL INTELLIGENCE.

The French papers have announced that the preliminaries of peace between France and Russia were signed on the 20th of July. If this step was taken by Russia in contemplation of the changes which have since been effected in the Germanic constitution, no hope remains for even the first powers of Europe, Russia perhaps excepted, but that of becoming fiefs of the imperial crown of France. We greatly fear that Bonaparte must have held out strong temptations, on the side of Turkey, to the cupidity and ambition of the court of Petersburgh, before he could have brought about so flagrant a forfeiture of every pledge which Alexander had given to Europe. He has dazzled perhaps the mind of the Russian monarch by the prospect of re-establishing the eastern empire, and reascending at Constantinople the throne of the Cæsars; thus dividing Europe between them. The Turkish Divan seem to entertain a fear of this sort. They are greatly enlarging their military force, and introducing among their troops the modern system of discipline and tactics. Their utmost efforts, however, will probably be unavailing to preserve them from the overwhelming influence of a French and Russian combination, particularly as the new sect of the Wechabites seems to make considerable progress, in the Asiatic part of the dominions of Turkey, in undermining the authority of the Porte, and abating the influence of the Mohammedan faith, to which that authority has been chiefly indebted for its support.

The dissolution of the ancient Germanic body, and the formation of a new confederation of German princes, under the protection of France, has been officially notified. By this new organization the title of Emperor of Germany becomes extinct. Besides France, the parties to it are the king of Bavaria and Wurtemberg, the Elector Arch Chancellor, the Elector of Baden, the princes of Berg, Hesse Darmstadt, Nassau, Weilberg Usingen, Hohenzollern, Hechingen, Siezmaringen, Salm Salm, Isenburg Bristein, Lichtenstein, Ahrentberg, and Leyn. The laws of the Empire are abrogated with respect to these states, and they separate themselves wholly from the German Empire. Their common interests are to be discussed at a diet to be held at Frankfort. The alliance is to be offensive and defensive. The contingents of the confederation are to amount to 263 000 men, of which France furnishes 200,000. A provision is made for the admission of other states into the alliance.

It is stated, but it does not appear with what truth, that Austria and Prussia have acknowledged this confederation of the Rhine, as it is called; and also the appoint-

ment of Joseph Bonaparte as king of the two Sicilies.

Bacher, the French Chargè d'Affaires, in announcing to the diet at Ratisbon the new organization of Germany, concludes his rescript in the following terms. "At present the only desire of Bonaparte is to be able to employ the means Providence has entrusted to him, for the purpose of *asserting the liberty of the seas, of restoring to commerce its liberty*, and *securing the repose and happiness of the world.*"

Notwithstanding the conclusion of a preliminary treaty with Russia, and the erection of the Rhenic alliance, which would seem to remove from France every apprehension of continental hostilities, Bonaparte has ordered 50,000 conscripts to be forthwith raised. He has endeavoured to guard against the inferences which will be drawn from this circumstance by awkward explanations. But these do in no degree lessen our suspicions, that farther projects of continental aggrandizement are seriously contemplated by him.

Bonaparte has given occasion to much speculation, by calling together a convention of the Jewish nation from every part of France. With his characteristic contempt of religious feeling, he obliged them to begin their session on their own Sabbath. It seems to indicate a very low state of religion among that people, that they seem to have submitted to this arrangement without any remonstrance. The object for which this Synod has been convoked, we apprehend, is not known. In the opening speech made by an orator from Bonaparte, there is an allusion to complaints that had been made of the Jews, and to a desire which the Emperor feels to be enlightened with respect to these. Their conduct, it is said, is to be impartially judged, and their fate decided, by a *Christian* prince. They are then required, under a solemn denunciation of punishment, to answer truly to some questions which are put to them, and which are all of a very silly nature, such as, Are polygamy, divorce, and intermarriages with Christians permitted to Jews? Who are the rabbins, how elected, and what are their powers? Do the Jews regard themselves as French citizens bound to defend her, to obey the laws, &c. &c.? All these questions might very well have been answered without a convocation. Some hidden purpose, therefore, remains to be developed which has been the real cause of Bonaparte's calling this extraordinary meeting: but whether that be, to improve his finances by a forced loan; or to enter into some preparatory arrangements in the view of the conquest of Palestine; or to concert some scheme of foreign *espionage*; or whatever else it may be, time alone can discover. It is remarkable that this people should be thus called forward into notice at a juncture so critical as the present. It deserves to be noted as one of the signs of the times.

The fortress of Gæta has at length capitulated. The capitulation took place on the 18th of July. The Prince of Hesse, who so gallantly defended it, was previously wounded in so severe a manner as to be unable to continue the command. A large English force is said to have landed in Calabria, with the view of assisting the people of that district, who have refused to submit to the yoke of Joseph Bonaparte.

Ragusa was besieged for some time by a combined force of Russians and Montenegrins, but the arrival of a French army obliged them to raise the siege.

The Dutch finances appear to be in so deranged a state, that the interest of their debt absorbs nearly the whole of the revenue. Their new king has been proposing some remedial measures, but these of course consist chiefly in an increase of taxes.

Prussia has issued a proclamation, in which her determination to incorporate Hanover into her dominions is unequivocally declared.

The Austrian government appears, though too late we fear to be of any avail, to have become sensible of the necessity of new-modelling its military force. The Archduke Charles is invested with full powers to that effect, and he seems hitherto to have made a very judicious use of those powers.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

Since we closed our last number, the negociations for peace between this country and France have assumed a more substantive character. Lord Lauderdale set off for Paris on the 2d instant, charged with this important mission. It was so much the general opinion that a basis of negociation must have been previously

agreed on, that the funds experienced a very considerable rise. Omnium rose from a premium of four or five per cent. to ten, and even to twelve per cent.; three per cent. consols were as high as sixty-six per cent., and other stocks in proportion. The reception, however, which Lord Lauderdale met with at Paris is reported not to have been flattering, and stocks have sunk again to nearly their former rate. Bonaparte, meanwhile, proceeds with his projects on the Continent, as if England had no existence, at least as if any attempt to conciliate her were not worth a moment's consideration. He formally announces also to Europe, by his agent Bacher, that to deliver the sea from her dominion is now become the grand object of his ambition. He has been so little studious of the customary etiquette of negociation, as to publish in the Moniteur, that the illness of Mr. Fox had plunged the interests of the two countries "into the labyrinth of diplomatic chicane, in abstractions and casuistry." Surely these are no indications of a serious desire for peace. He is willing, we apprehend, that the semblance of a negociation with England should continue, in order that the hopes of the Continent may be more effectually depressed, although he knows that England will not accept the terms which he, in the pride and intoxication of success, will be willing to give. If this be a true state of the case, it cannot be politic in us, it cannot be just to our cause, to prolong the negociation for an hour.

The health of Mr. *Fox* has been for the last two months in a dangerous state. He has been afflicted with a dropsy, for which it was found necessary, on the 7th instant, that he should undergo an operation for removing the water in the chest. He is said to have obtained considerable relief from the operation, and hopes are entertained of his recovery. It is said that he has never ceased "to take a share in the discussion of official business."

On the 4th instant, the East India Dock at Blackwall was opened for the admission of ships, when four of the Company's vessels of upwards of 800 tons burthen each entered it.

Parliament is expected to meet in the fourth week of October.

NAVAL INTELLIGENCE.

The Blanche frigate of 36 guns has taken, after a sharp action of 45 minutes, the French frigate La Guerriere of 40 guns.

Le Rhin, a French frigate of 44 guns has been taken on her return from the West Indies, by the Mars of 74 guns, without firing a gun. Three other frigates that were in company escaped.

A Spanish ship of 30 guns and 315 men has been taken by the Adamant.

Several other captures of privateers and armed ships have been made by our cruizers.

The squadron of French ships in which Jerome Bonaparte holds a command appeared in the West Indies towards the end of June, and effected an entrance in four detachments into Martinique. It consisted of six sail of the line and a frigate. Our force under Admiral Cochrane amounted only to four sail of the line and three frigates. On the 6th of July the French squadron had quitted Martinique, and was off St. Thomas', standing to the westward. Admiral Cochrane was then in sight following them. But he either could not come up with them, or he deemed it prudent, with his inferior force, not to pursue them. On the 15th of July, a reinforcement of six ships of the line under Admiral Warren had reached Tortola, whence it proceeded without delay in pursuit of the enemy, who was supposed to have gone to St. Domingo, and thence to Europe.

OBITUARY.

THE following account has been received from a clergyman, a friend of the deceased, who had known him intimately for 36 years.

On the 21st of July 1806, died at *Underbarrow*, in the parish of *Kendal*, *Westmorland*, in his 66th year, the Rev. THOMAS HERVEY, who was the faithful minister of that place about 40 years. This excellent person was one who, through divine grace, feared God in early youth, and by the perusal of the works of his namesake, the late

Rev. and admired *James Hervey* of *Weston Favell* (which have proved a blessing to multitudes) he obtained clear and consistent views of evangelical truth. His motives in undertaking the office of the Christian ministry were of the purest kind, viz. a desire to glorify God, and to promote the salvation of men, by making known to others those invaluable truths of the Gospel which were the rejoicing of his own soul, and which he adorned through all his course by an upright life. He has often been heard to relate, that at the time of his ordination, he had some conversation on the principles which he had embraced, with the late Dr. *Keene*, then Bishop of *Chester*, who expressed his entire approbation, and encouraged his adherence to them; and that a few years after, when, at a visitation, he was charged with heterodoxy by some of his brethren, who were less sound in the faith, and less inclined to diligence in their office, the accusers were checked by the bishop, and he himself was dismissed with favour and commendation.

During a long series of years, Mr. Hervey was called to stand almost alone, amidst much obloquy and contempt, having no other clergyman of congenial sentiments within a distance of many miles with whom he could converse, except the writer of this article, who was formerly situated in a remote part of the same neighbourhood for about two years, and was united with him, both by friendship, and by passing with him through evil report and good report. But he hath lived to witness, to his great satisfaction and thankfulness, the cordial maintenance of the genuine principles of the Established Church, by a considerable number of the clergy in those northern parts, and particularly in the large and populous town of *Kendal*.

For some time after his ordination he served the chapel of *Ramside* (in the parish of *Dalton*,) at which place, through the blessing of the Holy Spirit, his endeavours were not in vain. He was afterwards nominated to the perpetual curacy of *Underbarrow*, by a majority of the freeholders of the chapelry, who possess the right of electing their own minister; and though, for a long time, strong prejudices against him were imbibed, and his labours there were not successful in proportion to the extent of his desire, they were far from being without effect. By the more religious and devout in all the surrounding country, he was regarded with esteem and veneration; and the people of his own district in general have long laid aside their ungrounded prejudices, have long been convinced that he was their true friend and the watchman of their best interests, and now most sincerely lament their affecting loss. Nearly all of them attended his funeral at *Kendal* Church; and so greatly was his character respected, that *thousands* besides assembled on the mournful occasion, so as almost to interrupt the procession in its passage along the streets. The respectable freeholders of *Underbarrow* have manifested the sincerity of their attachment to him, and their gratitude for his labours, by voluntarily and unanimously electing his youngest son for his successor, and by resolutely refusing to admit the applications of any other candidate.

In stedfast reliance on the gracious providence of God, Mr. Hervey supported with decency and reputation a family of nine or ten children, by the scanty income of a country chapel, and the laborious employment of a school, together with the occasional aid of some kind friends, amongst whom was the late Rev. Mr. *Romaine* of *London*: and on his dying bed he expressed his gratitude to God, and dependence on his fatherly care for those of his family who are unprovided for, by a solemn declaration, that through the whole course of his life he never had been in any straits, but his wants were supplied; often in ways of which he had before no conception, and often by persons whose names he never knew; and that this occurred so frequently, that it was to him a sufficient demonstration of the care which the Almighty has over his children; repeating the words of the Psalmist, *I never saw the righteous forsaken, nor his seed begging their bread.* The same important truths of the everlasting gospel which had been the source of his happiness in life, and which it had been the aim of his ministry to recommend, afforded him support and consolation in death. His last illness was short; and he was enabled to endure it with cheerful composure. As his hopes had long been founded solely on the perfect atonement and everlasting righteousness of the great Redeemer, they did not fail him in the most awful time of need. His confidence in the promises of God was firm and unshaken, and he appeared to have no cloud on his mind. He seldom spoke without a smile; and his conversation, previous to his departure, was such as indicated a mind ardently breathing after an

increase of that holiness, which is always the fruit of a lively faith in Christ, and the true believer's preparation for heaven: and he died with the assured but humble expectation of exchanging a scene of suffering for immortal felicity. He was deprived of his pious and faithful wife about a year ago; and they have left three sons and four daughters, to lament the loss of the best of parents. The sons are all Clergymen, and inclined, it is fervently hoped, to tread in the path of their late venerable father. A funeral discourse was delivered at *Kendal* by his pious and affectionate friend, one of the officiating ministers of that Church, and on the following Sunday to a numerous and deeply affected congregation at *Underbarrow*, on Num. xxiii. 10.

Mr. *Hervey* formerly published *Elementa Christiana*, a work on the thirty-nine articles; a method of short hand; and two or three other small pieces.

ANSWERS TO CORRESPONDENTS.

We are desired to insert the following note. "The Rev. Thomas Thirlwall will esteem himself particularly obliged by any communications respecting the life and character of Jeremy Taylor, exclusive of the information to be found in Wood, and the sermon preached at his funeral."

A reply has been transmitted to Colonel S——, per post.

W. H.; E. N.; a paper on *the advantages of our naval Service;* and M. J.; will appear.

SCIPIO AFRICANUS ought to have been acknowledged in our last number. We highly respect his principles and intentions, and perfectly accord with him in sentiment, but we hesitate respecting the insertion of his paper.

It was impossible for us to have sooner acknowledged the paper of J. A. It did not reach us till the last sheet of the former number was printed off.

J. O.'s letter has been replied to by post.

We do not think that J. M. W. has pointed out any defect in the reasoning which he condemns.

C. W.; W. R.; and a paper on *the Lord's Prayer*, with an illegible signature; are under consideration.

We agree entirely with A WELL-WISHER TO THE CHRISTIAN OBSERVER, that the much admired play, "The School for Scandal," is a scandal to a Christian community, and has a direct tendency to destroy in the mind all abhorrence of that dreadful sin which the seventh commandment prohibits. But we cannot agree with those characters who allow themselves to believe that a theatre is likely, under any regulations, be converted from what it now is, a school for *vice*, into a school for *virtue*, or be rendered a fit entertainment for Christian men and women. We have sent the letter of our respectable correspondent to the society to which he alludes.

The communication of J. S. S. has been received.

C. D.'s work is under consideration. He must be aware that our review will not admit of our noticing every publication which from its subject falls within the plan of the Christian Observer.

We are much obliged to O. M. R. for his contribution, but previously to its arrival we had prepared a review of the late edition of Sir Matthew Hale's life and works.

R. Q.'s paper was erroneously stated in our last to be left at the publisher's. It was sent according to R. Q.'s desire to Mr. Symonds's.

ERRATUM in the last Number.

P. 418, line 28, for *qualifications* read *gratifications.*